The Messenger.

"As the Truth is in Jesus."

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Rev J C Bucher L M M

THE MESSENGER.

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TERMS.

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Poetry.

GOLGOTHA.

[Compare Gen. xxii. 14; Isaiah liii. 9; St. John xix. 41.]

BY THE RT. REV. A. C. COX, D. D.

Little the rich man thought,
When as that place of skulls, that field
Of frightful Golgotha he bought,
All that he did was sealed
Long time before, in old Isaiah's song;
Strange what his gold should buy should not to him belong.

It was Moriah's height,
On the third day that did arise,
Marked by the dread Shekinah's light,
To Father Abraham's eyes:
Fast by his side a youth pursued the road
Who on his shoulders bore a faggot's fearful load.

"Here in this mount—God's hill"—
The patriarch said, "it shall be seen,
Let us but work His holy will,
What all these wonders mean."
"But where the Lamb?" the voice of Isaac cried.
"Here in this mount, my son, God will the Lamb provide."

Lo! where the ram of old
Was in the tangled thicket caught,
Where Isaac's bonds the cross foretold,
That field the rich man bought.
In vile neglect Jehovah-Jireh lay;
And none remembered now that name of Abraham's day.

The gibbet's baleful gloom,
The jackal's loathsome feast was there,
Till Joseph made the rock a tomb
And hedged a garden fair;
Nor dreamed that priests should seek, in Pilate's name,
That ransomed rock once more to rear a cross of shame.

Isaiah's words fulfilled!
Not the one cross alone, but three,
For so the loving Father willed,
That His dear Son should be
As with the wicked in His death of gloom,
So with the rich, in state, in faithful Joseph's tomb.

That Golgotha accurst
Holds the new Adam in its cave;
And oh! how all unlike the first,
An Eden from a grave
He gives in that sweet garden where his bride
Rose, like a fairer Eve, forth from His wounded side.

—*Independent.*

Theology and Criticism.

For The Messenger.

THE PULPIT ON DIVINE RETRIBUTION.

The doctrines of sin and eternal punishment have, for several generations, had undue prominence in the preaching of the Gospel. Among some denominations, and especially in some pulpits, these doctrines have been as prominent as the positive facts of the Christian revelation. Judging from our own observation, it might perhaps be correct to say, that sin and hell have, in many cases been the main staple of preaching. The heinousness and guilt of transgression, the wrath and curse of God, and the horrors of perdition are often described in detail, and enforced with as much solemn emphasis, as if these themes were more effective than the gracious word of the Gospels in advancing the kingdom of Christ. In as far as the present seeming revulsion of sentiment among many Christian people against the mystery of eternal punishment, may be construed as a reaction against the undue prominence which the kingdom of darkness has held in sermons and in books on practical religion, it is to be regarded as a timely discussion and a healthy movement.

Doubtless much that is said and written on the subject of hell originated in the superficial views of moral evil or in unbelief—an unbelief which denies not only the punishment of sin, but sin itself as taught by the Word of God, and denies also both the reality and the necessity of the Christian redemption. As no true Christian can tamper with unbelief, so neither can he have any sympathy with a religious sentimentalism, which divorces the love of God from His holiness, guilt from transgression, and unspeakable suffering from guilt. Such sentimentalism manifests not only ignorance of the Gospel, but also as much ignorance and error respecting moral law and the moral life of mankind.

The doctrines respecting the fall and depravity, transgression and divine retribution, certainly have a place in the preaching of the Gospel. The minister, who does not teach and enforce the obligation to believe in Christ and confess Him before men, negatively as well as positively, is not faithful to his commission as the ambassador of Jesus Christ. Whilst it is the chief part of his commission to proclaim the glorious truth, that he who believeth and is baptized shall be saved, he may not refrain from announcing with equal directness and authority, that he who believeth not shall be damned.

It is a great error, however, to presume, that hell and damnation are the great themes of the pulpit; or to presume that to excite the fears of the unconverted by portraying in terrific imagery the horrors of the damned, works either spiritual benefit in the hearts of the unconverted or is good service done to Christ. Of Christ's ambassadors, it is the first and chief duty to proclaim Jesus Christ Himself, the love and grace of God in Christ, and all the positive mysteries of Christianity. The truth concerning Christ can alone awaken a true response to Him in the heart of a sinner. The love of God alone can overcome the enmity of the carnal mind. The divine grace which freely approaches the guilty to remit the guilt of transgression, and purify the soul from moral corruption, and abolish the fear of death, and break the dominion of Satan; this rich grace alone will produce in men a truly gracious state of mind. If the living Word of the Gospel, Christ crucified and risen from the dead, when preached in simplicity and in demonstration of the Spirit, does not prove effectual in giving spiritual sight to the blind and in opening the hearts of sinners to spiritual truth, there is no word respecting the kingdom of darkness that will do it.

When the pulpit exposes sin and affirms divine retribution, it is to be done in a way that is compatible with the victory over sin and Satan achieved by Christ. Our Lord has vanquished the devil and all his angels. The kingdom of darkness is no longer regnant among men. The powers of hell have been shattered. Whatever external appearances may be to the eye of the natural understanding, or to the more common sense of Christians, the undoubted truth for Christian faith is that Christ, by the victory of His death and resurrection, has become in very deed Lord and King, as in Heaven so on earth, as in the spiritual communion of His Church, so over the vain hostility of devils and carnally-minded men. Even to the wicked, Jesus of Nazareth is the best friend they have, and over them He is, even whilst in their rebellious state, the true and mightiest Lord. When the pulpit is faithful to its commission, it must proclaim the fall as superseded in Jesus Christ; the body of sin as slain; the works of the devil as destroyed; and proclaim these spiritual victories, with all the consequences which they involve, as the legacy of grace bequeathed by Christ to every sinner who receives Him from the heart. Any other view of sin and hell is not evangelical. To emphasize the guilt of transgression and the dreadful miseries of the lost, disconnected from the propitiation for sin by Christ and His complete triumph over all its power in behalf of every transgressor, does more harm than good. Such preaching serves to beget among the wicked false views of Christ as the Redeemer, and instead of winning them from evil to good, has the effect rather of hardening their hearts.

The theme which before all others should engage the pulpit is Jesus Christ. He is the sum of the Gospel. Not sin, but salvation from sin; not the guilt of transgression, but forgiveness; not death, but victory over death; not the torments of hell, but the unfathomable love of Christ, which purges the conscience from dead works and delivers sinners from condemnation; these are the great evangelical truths which chiefly the ambassadors of Christ are commissioned to proclaim. Whilst the evil of sin and the damnation of those who reject Christ must certainly have a place in the preaching of God's Word, yet these topics are always secondary. Moral evil under all its aspects is no part of the Gospel proper, but the dark background of the Gospel. It is the realm with which the Gospel wages a perpetual warfare.

If the present agitation respecting the doctrine of divine retribution result in bringing the positive truths of revelation more definitely into the foreground, the pulpit will gain in strength and effectiveness. If the love of God to the sinner, not the fear of hell, is emphasized as the great motive to repentance and faith, the Gospel will address the world with more power, there will be fewer spurious conversions, and Christian piety will be more healthful, vigorous and steadfast.

E. V. G.

Communications.

For The Messenger.

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

New Mission at Washington, D. C.

The readers of the MESSENGER have already been apprized of the efforts to establish a Reformed church at Washington, which is to be exclusively English. The new congregation, numbering some twenty-five or thirty members, was organized last year. It was the result of the missionary zeal of the Maryland Classis, which, for a number of years, had been contributing for the support of missions in other parts of the country, but derived little or no help from the Board in building up missions within her own bounds. It was, therefore, no more than proper and just, that, when Providence opened the way for a new enterprise of its own, part of its funds should be employed in building up her own waste places. She resolved to start a mission at Washington and to pay the salary of the missionary that should be appointed by the Board. That was right; something which ought to have been done years ago, and something that would have to be done in the near future, if it were not done now. We have an entirely German church at Washington, but the necessity for an exclusively English one is increasing every year. Some of our people move and remain there, serving in various capacities in the different departments of the State. Some, and the number of such is increasing annually, are members of Congress who bring their families with them, and some make transient visits of business or pleasure of longer or shorter duration, who desire to worship in a church of their own when at Washington. Provision should be made for such persons at least. By not doing so long ago, we have suffered in the loss of good members of the Church, as well as in public estimation. It is scarcely necessary to commend this movement to the prayers, sympathies and liberal support of our churches. We believe it will meet with general favor. It has been delayed already too long. It will, no doubt, send a thrill of joy throughout our bounds, when our people get to hear that an earnest, determined effort is now to be made to have a suitable church, which will in some proper way represent our Church in the metropolis of the nation. It is, in fact, a movement which should enlist the lively sympathies of our entire denomination, east and west, north and south, because, for reasons already stated, all parts of the Church are mutually interested and will be mutually benefited by a church of the Heidelberg Catechism at the capital.

Considerable search was made for the right man for the place. It was felt that, under the circumstances and the necessities of the case, one of our strongest men, a person of tact and experience, should be selected for the post. The lot fell upon Dr. Russell of Pittsburgh, who is well known in the Church as a pioneer missionary, and for a time, one of our lively and energetic editors. His experience in starting new missions at Pittsburgh and Allegheny, will be of great advantage to him in his new work, which may prove to be a more difficult one than any which he has yet undertaken. He has, however, broad shoulders, is in the prime of life, and is well tutored to hard work. We bespeak for him the prayers of the Church, and simply express what we believe is the warm desire of our ministers and people, that his career may be a successful one in this new sphere of labor.

Missions in Reading.

On the Sunday before Lent (Esto mihi), the Superintendent preached for the mission at Reading, under the charge of Rev. J. W. Steinmetz. This we found to be the most interesting and, in some respects, the most promising mission that we have as yet visited. It has plenty of material to work on, an overflowing Sunday-school and a large catechetical class preparing for confirmation in the spring. It has truly an open door before it, a mission and a work for the future. It has also, however, a dark side. It is burdened with a heavy debt, which, in these hard times, when our other churches at Reading have suffered much from the failure of banking institutions, is a burden hard to bear. As this mission is the fruit of the missionary spirit of the churches at Reading, we believe that they will not permit it to suffer detriment. The Lebanon Classis is also interested in this mission and will, no doubt, with its laborious pastor, bearing many burdens, extend to it substantial aid in its trials.

Missions in Berks Co.

On the Sunday after Lent, March 10th, the Superintendent was again in Berks county, preaching the gospel of missions to large congregations in large churches. This time he was with another of the Leinbach brethren, the Rev. Thomas C. of Womelsdorf. The day was charming and the houses full. We were astounded in looking over the large audience on Sunday morning at St. Michael's church, near the Blue Mountains, a few miles west of Hamburg. Very few of our ministers ever preach to such large or such attentive and reverent congregations as we did on this Sunday morning. Collections for missions were lifted, both here and at Bernville, where we preached in the afternoon and evening to full houses. The wheat crop failed last year in this part of the county, and hence the contributions were not as large as during previous years. Still something was done. We staid at the house of a widow lady on Saturday and were much edified with the family worship conducted by the pastor in the German language. The singing was good, the reading clear and distinct, and the prayer a model in all the elements of a good prayer. As a free prayer, we do not think it would have been as good if the subject of prayer had not been under discussion for some years past in our Church. Some of the neighbors had come in and they united with the family in evening prayer. After it was over we thought to ourselves, how well it would have been if more had come. We also thought how well it would be, if our country ministers generally, especially where their charges extend over large sections of the country, and pastoral visitation is almost out of the question, would adopt it as a rule to encourage their nearest members to come and unite with them in family worship at the houses where they remain over night. It would be a good thing in itself, whilst it would also enable the pastor and people to get acquainted with each other, something which cannot be done sufficiently in large charges and large congregations. In this way family worship would be enlarged into a *Gebetstunde*, extend its benefits and tend to build up pastor and people in the faith. Under proper restrictions such meetings would not only be acceptable to our rural people generally, but be sought after and appreciated. We have known of cases, in which some ministers have endeared themselves to their flocks and accomplished much good, just in this way, by always making their visits to particular parts of their congregations a season of edification to all the families in the neighborhood, instead of confining them to only one household. We have it on good authority, that father Senn, of happy memory, one of our ministers in Bucks county a long time back, nearly a century ago, was accustomed to hold such meetings in the families where he was entertained for the night. Zinzendorf was also accustomed to hold such services with good effect in houses, where he staid over night in the country.

Selected.

THE FOLLY OF THE ATHEIST.

There is evidence of a God from the vastness of desires in man. He has a boundless appetite for some sovereign good. How the soul finds imperfection in everything here. How came it to know that something is wanting to make its nature and condition more perfect, if there were not in it the notion of a perfect Being who can give it rest? Can such a capacity be supposed to be in the soul, without some Being who is able to satisfy it? Man hath objects for his affections, as well as affections for his objects. Every member of his body has its end and does attain it; every affection of his soul has its object, and shall there be none for that which comes nearest to infinite of any affection planted in him? That goodness which implanted such a desire in the soul, would not do it to no purpose, and mock it in giving it an infinite desire of satisfaction without intending it the enjoyment, if it doth not by its own folly deprive itself of this.

Since it is utter and criminal folly to deny the being of God, so it must be the only true wisdom, while we acknowledge His being, often to think of Him. He that hath given us the faculties whereby we are able to think, ought assuredly to be the grand object about which thought should be exercised. It is a justice to the Author of our understandings, a justice also to the nature of these, that the noblest faculties should be employed about the most excellent object. As we seem to deny God's being when we neglect to think of Him, so we seem to *unsoul* our souls, by misemploying their activity. What comfort can be had in the being of God without thinking of Him with reverence and delight? A God forgotten is as no God to us.—*Charnock.*

COMMUNION HYMN.

From the German of John Adolph Schlegel, 1793.

Thou, Lord, didst lamblike, meek and pure,
Sin's penalty for me endure;
And drinking of its bitter cup,
Thyself for me hast offered up,

Here praise I Thee, as martyr'd dead;
Here feed'st Thou me with heavenly bread;
Here is that great, that priceless good:
Thy body and most precious blood.

O blessed Saviour! Help Thou me,
To come with rev'rence near to Thee;
And let me not with mouth receive
The bread of life, yet disbelieve.

My Lord! My God! I trust in Thee,
And know indeed Thou blessest me.
If we in faith to Thee draw near,
Thou wilt to us in grace appear.

I, dust and ashes, am not worth
So great a boon of heav'nly birth.
Exalted, Thou dost not disdain
An entrance to my heart to gain.

My heart is open:—it prepare
That Thou Thyself may'st enter there;
Removing vice in every form,
With virtue only it adorn.

Thou com'st;—to me a blessing be!
Abide in me and I in Thee.
In Thee at last I'll end my days,
And from the dead Thou wilt me raise.

And when Thou me, O Prince of life!
Shalt free from earthly toils and strife,
May I pure joys then boundless share
From Thine eternal Supper there!

S. R. F.

If you are made willing to be holy and do good, bless God for the will, you had it not by nature; but never rest satisfied until He give you the power: He worketh in His saints "both to will and to do."

Family Reading.

MONICA BY THE CRADLE.

Tell me, O God, the destiny
Of this sweet, sleeping babe of mine!
Shall he a mighty warrior be,
Expert in combats, love, and wine,
Seeking for plaudits as he goes
O'er gory heaps of slaughtered foes?
Ah, no! Ah, no!

Shall he become a statesman wise,
And rule by policy the world?
Grasp as his own ambition's prize,
Till, from a dizzy height dowl-hurled,
He learns how base in treachery
Some men he trusted most can be?
Ah, no! Ah, no!

Shall he as merchant take delight
To gather piles of shining gold,
Make gain his god, and wealth his might,
By care grow prematurely old;
Hard as the diamond which he sells,
False as the tale he scheming tells?
Ah, no! Ah, no!

Shall he obtain a poet's name,
Feel first the woes his verse shall tell,
Find tears for bread, neglect for fame,
In disappointments taste of hell;
Live without solace for his soul,
Save the great thoughts that therein roll?
Ah, no! Ah, no!

Shall he, O God! be wholly Thine,
Strive on this earth to do Thy will:
Lead others on to paths divine,
Thy precepts love, Thy laws fulfil;
Look upward, nor in trouble faint,
Become Thy child, Thy priest, Thy saint?
Yes, yes! Ah, yes!

THE FLOWER OF RESIGNATION.

There are some flowers which are more closely imitated by weeds than others. Where the resemblance is great, it may require a skilful botanist to discover the difference, but on a close inspection he will certainly do so.

Weeds, which are generally like flowers, grow up from time to time in the garden of the Lord generally, and among the sick-bed flowers particularly.

It is impossible to grow flowers without having trouble with weeds of some kind; and in the present case the weed and the flowers are often very much alike.

But the Owner of the garden can discern infallibly between the two. All things are naked and open to Him, with whom we have to do.

Now God is a lover of these flowers of which we are speaking, and He will look with a skilful eye on all the plants — if our sick-beds are to be the flower-beds, He must know all about everything that is growing there. He will look at us all with a discerning eye.

Amongst the sick-bed flowers there is, perhaps, not one which is so likely to be counterfeited as resignation, and none about which there can be so easily a mistake.

For we may mistake mere apathy for it—the dead, heavy weight of the lethargy of illness—the lack of interest in outward things, which is engendered by our own want of vitality, or our enforced seclusion, and retirement from activity.

We may get into a spirit of "don't care," and mistake that for resignation. Or perhaps we get possessed of the thought, "We can't help it, and therefore must make the best of it," and all we know about resignation may be embodied in the old rhymes, "What can't be cured must be endured."

I grant we may seem very resigned under the influence of these feelings, but such resignation is not of any value in the sight of God. It is not His beautiful flower. Underneath the semblance of true resignation may exist great rebellion against God. We would start up from under His hand if we could. We lie still from pressure, and not because we will God's will to be ours. There may be a great deal of philosophy and practical wisdom in making the best of what cannot be helped, but nothing of religion at all. No doubt this flower is very hard to be grown. It meets with many impediments. It involves giving up a great deal. For example, this child of God in the sick estate, if not actually on the sick-bed, has to surrender health and all its joys—its elastic spring, its interest even in the common business of life, its happiness in many relationships. The very joy of living, some people will tell you is very great; but you know nothing of it, and have to be content so to do.

And it is thus with health's profits. There are few of the world's honors, and very little of its gains for the sick. They cannot come forward in the rush and scramble where such things for the most part are struggled for and won. It has been said, that to be a great man one must have a strong head and a strong digestion—many a one with the first has failed in life for want of the second.

Let no one make little of this. It is a real trial, and must be met with a real grace. And that which does meet it is noble in God's sight and precious too—that which meets it must be a distinct relationship to God, because it is His will—that which says, "Not my will, but Thine be done."

For, remember, what has to be borne is not one short, sharp stroke, one great disappointment, and then all is over. After the thunder-storm, some flowers at least will lift up their heads again. But there are conditions of illness which crush life's prospects for all its days, and none of its ordinary flowers or fruits are to be found any more, and a man must come into close relationship with God to make him resign himself in peace to this.

And now all this involves a great deal. In the first place, it involves victory over one's self. This resignation will not come of itself; it will not root without many struggles. Our pride at being left "nobody"—at being passed by every one, little as well as big, in the race of life, has to succumb. Our envy at seeing others promoted and we ourselves passed by has to be extinguished. All of self has to be put low, and we have to say, "Even so, Father, for so it seemed good in Thine eyes." "Even so, Father,"—oh, if we will only say that over and over again—clasp our hands and say it—look up to heaven and say it—whisper it to God—cry it in our agonies to God; it will be the blooming of this power of resignation—it will be God's honor and our own peace.

This resignation involves also satisfaction with God. We feel our nothingness, His greatness—we yield ourselves as into the hands of One all-wise and good, One whose Word, whose plans must have no doubts concerning them in our minds.

And this true resignation will bring us great inward peace. We shall be spared ever so much chastisement—ever so much wrestling with God, in which He must prevail. We bring upon ourselves from time to time many aggravations of our troubles. These did not, properly speaking, belong to the trouble at all: we grafted them on it; we contended with God, and had to be taught to lie still. In proportion to our resignation will be our peace. Let us not, then, have this flower flabby and lifeless in the garden of the Lord. Its nature may be, and no doubt is, to have a pensile head and modest color; but let life be ever in the stem and leaf and flower: and when the Lord visits us, and lifts the head of this flower, and looks at its petals and leaves, let Him see it perfect in its kind.—*Day of Rest.*

EMPLOYMENT FOR WOMEN.

The subject of the employment of women is as vital to the rich as to the poor. Mr. Emerson's remark with regard to the regulation of the body holds equally for the soul—he who is rich, and would be well, let him live if he is poor. We talk of the lazy poor because they are a burden to the community; are not the lazy rich, after all, the rottenness at the core? "Every woman, from the Queen on the throne to the little Pippa who passes every day to the filature, has her work to do, and is responsible for the due performance of it. All service ranks the same with God. All are servants equally in His sight."

What a picture would the life of the average woman of Fifth Avenue, New York, or Beacon Street, Boston, present to us if we should lay it down without exaggeration on paper! Her school-days over, it is her habit to walk into breakfast-room at nine o'clock, just from her bed, her front hair twisted over pins or bits of silk. She lounges, reading the newspaper, chatting with others as purposeless as herself, warming her feet or gazing out of window, until eleven; then she retires to arrange her toilet for the evening, perhaps to examine clean clothes from the wash, or perform some other household duty—duties not to be admitted, but which the economical woman (one who has learned the value of time) would have completed before the day began; then she dresses for afternoon calls, and, list in hand, descends to the lunch table. Here nearly another hour fades away before she begins her afternoon round, flitting from house to house, cheerfully chatting of the *Shaughraun*, Nillson, Kellogg—of every thing, in short, which concerns the shows of life, but careful as one walking over pitfalls to avoid every subject of vital interest either to herself or others. Then, the visits or drive ended, she hurries home in season to dress for dinner, and go somewhere afterward, as if to exhaust to the last drop her own vital strength and the hours of the day. This little record is not overdrawn. With certain modifications, this is the substance of the life of wives and daughters of well to-do merchants in our cities. These days are varied by certain mornings given to music and others to painting. But how small the average of those who achieve any thing worth doing! A man to be a painter must not paint with half his mind. The same law holds good of the woman.

Let every woman apply to her own life the doctrine of selection. The man is bred to this. What is your son going to be? parents are asked, and boys in the public school confide to each other the profession of their choice. No one asks the girl what is to be her employment, what she is preparing for. The days of her pleasant school life glide by one after another; frequently no accurate scholarship has been required of her; and when the routine stops, she is without rudder and without aim.—*Harper.*

ABOUT TEA.

Tea is rapidly rising to an important place in the list of English imports from British India. Less than 18,000,000 pounds of Indian grown tea were imported in 1854, whereas in the year following the amount had increased to 25,000,000, the value of which amounted to $11,000,000. The cultivation of tea is rapidly increasing in Bengal; the crop proving a remunerative one. The best laborers come from Nepaul, and their relations with their European employers are satisfactory. The average yield of an acre in the Darjeeling district, according to the latest returns, was 325 pounds. The tea plant was introduced into India about forty years ago. The China variety is the hardiest, but has the drawback of slow growth and produces a very small leaf. The Assam variety, which is preferable in these respects, requires a more sheltered situation and richer soil, the kind best adapted to the locality being produced by a cross between these two.

A SENSIBLE KING.

The young king of Spain gave an audience the other day which was pleasant and conversational. A London Times correspondent says of it: The young monarch and his amiable bride were standing at the entrance of a third room, the king with extended hand and affable smile on his lips, and in a gray country suit, the queen in a dark green velvet brocaded dress. During the whole interview the king did not utter a sentence without looking at the queen, as if to ask her approval, and my friend tells me that the queen, to whom my back was necessarily turned, listened with admiration to her husband's words. "I have noticed you several times," said the king, "during these grand Spanish *fetes;* but they have been so fatiguing for you as for those who have constantly had to figure in them. You have witnessed the two greatest events in my life—my accession o the throne and my marriage. As to mymarriage, all I now ask for is to remainquiet with my wife; and as to my accession, I have the firm resolve to be a constitutional king; and as long as I remain here"—here the king looked at the queen with mingled tenderness and sadness—"as long as I am here no cabinet will be overturned by a palace intrigue, nor, if it please God, by extra parliamentary events, but as far as possible by the working of parliamentary majorities, to whose policy I shall loyally conform." When he was at Barcelona a working tailor commenced his harangue with these words: "If a workman may address a king." Alfonso XII. interrupting him, said: "Why not? We are both workmen; you make clothes, and I make order; but do not forget that my work permits you to enjoy the fruit of yours."

GOD'S LIGHT.

I was once lost for an hour in a subterranean cavern; the oozing moisture from the rocks had extinguished our candles, and in creeping through the low passes, from chamber to chamber, all our matches had become damp. Between us and the outer air stretched a mile of perilous, and sometimes almost impassable labyrinths, and the chill, black air around us was full of weird, hideous reverberations. O, how carefully we strove to kindle the old light, and when at last it slowly caught and slowly kindled, flinging its blessed lustre along those grim rocks and miry ways, then did not that old cavern ring again with a great shout of gladness!

And such a light the blessed Bible pours through the gloomy ways and dark night of life; and this is the light infidelity is trying to extinguish. Thank God, they cannot. This they may do with their hideous and revolting blasphemy—they may persuade a few poor, deluded creatures to put out their own eyes, that, unable to see the light, the blind may lead the blind into the ditch of defilement, and over the precipice of destruction. But glory unto God! they cannot put out God's great light in the heavens. It will shine along all our paths; it will shine on our death-bed; it will shine on our grave—every day, every hour, it is flinging a broader, brighter effulgence into all the dark places of this redeemed world.

But meantime, not so much in indignation as in pitying sorrow, the Christian heart moves over the ineffable madness of men who, with their love of darkness, will war with the light. They showed me a grand light-house on the shore of yonder sea, fitted up at great cost with metallic mirrors and crystal lenses, whose ever-burning lamps pour forth a flood of light over leagues of weltering waters, and when the midnight deepens, hundreds of weather-beaten mariners catch afar off the friendly lustre, and warned of rocks and breakers, lift up joyous eyes heavenward and thank God for the flame. But meanwhile, alas! flocks of swift-winged birds, rushing through night and storm, dash themselves against the crystal lenses, not indeed extinguishing the lustre, but falling back into the roaring waters, bleeding—*self-destroyed, dead.* O be ye warned! ye that set yourselves against God, and take counsel against the Almighty. Alas! alas! that the very light of heaven should only guide your mad feet along the broad road of destruction, down the awful precipices of despair into the terrible abyss of death. —*Rev. Charles Wadsworth.*

LOVED MUCH.

BY MARGARET J. PRESTON.

"Woe, Woe is me!" the outcast said,
And drew her mantle o'er her head,
And moaned, "Would God that I were dead!

"The women catch their robes aside
Whene'er I pass them; men deride;
The children in the market chide.

"How dare I then to *Him* draw nigh,
Who yester-eventide on high
I heard lift up the pleading cry—

"'*Come unto me ye weary!*' So
He surely said, as crouching low
Among the throng, I hid my woe.

"And when He spake of '*rest,*' my breath
Came back as from the jaws of death;
Oh, blessed Christ of Nazareth!

"To-day He sups with Simon; dare
I loosen all my lengths of hair,
And thus concealed adventure there,

"And see Him as He sits at meat,
And crawling close, with unguents sweet
Anoint His sandal-fretted feet?

"Oh, '*heavy laden!*' If He be
That Christ come out of Galilee,
I know He meant this word for me!"

So, swathed about, that none might say
Who walked, untended, forth that day,
To Simon's house she took her way.

Within the court she shrinking pressed
Among the menials, fearful lest
She should not find the Lord a guest.

And cowering in the lowliest place,
She drew her vail a handbreath's space,
And, lo! that calm, majestic face!

She stole behind His cushioned seat;
She touched with touch of awe, His feet;
She kissed them with her kisses sweet.

Then on them poured the ointment rare,
And wrapped them with her trailing hair,
And wept with wonder that she dare—

She—so abashed, despised, undone,
Whom publicans made haste to shun—
Approach, unchidden, the Holy One.

"*Seest thou this woman?*" Solely stirred
By contrite grief, she had not heard,
Till thus He spake, a single word.

O'erwhelmed, she snatched her hair outspread,
Wrapped quick her vail about her head,
And sank as one astound or dead.

He, too, would spurn her; knowing all
The guilt and trespass of her fall,
For *her* He had not meant the call.

Thus bowed, self-loathing in her fear,
There struck across her muffled ear
A sound her soul rose up to hear.

Life, joy, and peace sprang at the touch;
"*Her sins are all forgiven, though such
Be many; for she loved much.*"

The angels that bent down to see,
Beheld no heart from burdens free
As hers, that night in Bethany!

—*Frank Leslie's Sunday Magazine.*

RULES FOR MAKING BOUQUETS.

1. The color of the vase to be used is of importance. Gaudy reds and blues should never be chosen, for they conflict with the delicate hue of the flowers. Bronze or black vases, dark green, pure white, or silver, always produce a good effect, and so does a straw basket, while clear glass, which shows the graceful clasping of the stems, is perhaps prettiest of all.

2. The shape of the vase is also to be thought of. For the middle of a dinner-table, a round bowl is always appropriate, or a tall vase with a saucer-shaped base. Or, if the centre of the table is otherwise occupied a large conch-shell, or shell-shaped dish may be swung from the chandelier above, and with plenty of vines and feathering green, made to look very pretty. Delicate flowers, such as lilies of the valley and sweet peas, should be placed by themselves in slender tapering glasses; violets should nestle their fragrant purple in some tiny cup, and pansies be set in groups, with no gayer flowers to contradict their soft velvet hues; and—this is a hint for Summer—few things are prettier than balsam blossoms, or double variegated hollyhocks, massed on a flat plate, with a fringe of green to hide the edge. No leaves should be interspersed with these; the plate will look like a solid Mosaic of splendid color.

3. Stiffness and crowding are the two things to be avoided in arranging flowers. What can be uglier than the great tasteless bunches into which the ordinary florist ties his wares, or what more extravagant? A skilful person will untie one of these, and adding green leaves, make the same flowers into half a dozen of bouquets, each more effective than the original. Flowers should be grouped as they grow, with a cloud of light foliage in and about them, to set off their forms and colors.

4. It is better, as a general rule, not to put more than one or two sorts of flowers into the same vase. A great bush with roses, camellias, and carnations, and feverfew, and geraniums growing on it all at once, would be a frightful thing to behold; just so a monstrous bouquet made up of all these flowers, is meaningless and ugly. Certain flowers such as heliotrope, mignonette, and myrtle, mix well with everything; but usually it is better to group flowers with their kind, roses in one glass, geraniums in another, and not try to make them agree in companies.

5. When you do mix flowers be careful not to put colors which clash side by side. Scarlets and pinks spoil each other; so do blues and purples, and yellows and mauves. If your vase or dish is a very large one, to hold a great number of flowers, it is a good plan to divide it into thirds or quarters, making each division perfectly harmonious within itself, and then blend the whole with lines of green and white, and soft neutral tint. Every group of mixed flowers requires one little touch of yellow to make it vivid; but this must be skilfally applied. It is a good practice to experiment with this effect. For instance, arrange a group of maroon, scarlet, and white geraniums with green leaves, and add a single blossom of gold-colored calceolaria, you will see at once that the whole bouquet seems to flash out and become more brilliant.—*St. Nicholas.*

Useful Hints and Recipes.

BROILING MEATS.—When meats are broiling on a gridiron over hot coals, the sudden heat applied sears the outside, which shuts in the juices, and the rapid application of heat soon cooks the meat through, if in moderately thin pieces. It is then tender, juicy and palatable. Those who never broil their fresh meat, fish, or poultry, do not know the excellence of a properly-cooked dish of animal food.

FRUIT AND DELICATE CAKE.—Two and a half teacupfuls of sugar; four and a half teacupfuls of sifted flour; one teacupful of butter; one teacupful of sour milk, one teaspoonful of soda, *not* heaped, and four eggs. Flavor with lemon. Take enough out of this to fill three jelly tins, then to remainder add one cupful of chopped raisins; one cupful of currants; half cupful of citron; two tablespoonfuls of molasses; one tablespoonful of brandy; one tablespoonful of cinnamon; half tablespoonful of cloves, and the same of mace or allspice. Bake this also in jelly tins, and when they are all done, spread any kind of jelly between the cakes, which must be put together, first a dark one, then a light one, and so on; then frost handsomely. It is delicious.

ABOUT CLOTHING.—Clothes should vary, not only according to weather and temperature, but according to the active or passive state of the wearer. Heavy and cumbrous clothing should be avoided. Over-heating in this way produces feebleness and delicacy, induces too excessive and constant perspiration, and predisposes to cold and lung diseases. Moderate warmth is the grand object of all clothing. The color of clothes is very essential, and should never be a matter of indifference. Those who are unacquainted with the laws of color will be surprised to know what an effect different colors have upon the feelings and dispositions of wearers. White and light-colored clothes reflect the heat, while black and dark colors absorb it; hence it is that in the summer we wear light-colored clothes. But after all, light colors are best for all seasons; for, though black and dark substances absorb heat best, they also radiate or give it off soonest. Heavy head-dresses, bandages around the neck—where all the great blood vessels have their course, and where pressure ought especially to be avoided—tight stays, belts, bands and braces, are all destroyers of health. Any article of dress so fastened as to prevent a free return of the blood to the heart causes serious trouble, and sooner or later injures those following such silly customs.—*London Court Journal.*

Miscellaneous.

JAPANESE VASES.

Cradled and rocked in Eastern seas,
The islands of the Japanese
Beneath me lie; o'er lake and plain
The stork, the heron and the crane.
Through the clear realms of azure drift,
And on the hill-side I can see
The villages of Imari,
Whose thronged and flaming workshops lift
Their twisted columns of smoke on high,
Cloud cloisters that in ruins lie,
With sunshine streaming through each rift,
And broken arches of blue sky.

All the bright flowers that fill the land,
Ripple of wave on rock or sand,
The snow on Fusiama's cone,
The midnight heaven so thickly sown
With constellations of bright stars,
The leaves that rustle, the reeds that make
A whisper by each stream and lake,
The saffron dawn, the sunset red,
Are painted on these lovely jars;
Again the sky-lark sings, again
The stork, the heron and the crane
Float through the azure overhead,
The counterfeit and counterpart
Of Nature reproduced in Art.

—*Longfellow.*

LOST DOGS IN LONDON.

As every one knows, dogs are often lost in large towns, and roam about miserably in search of their master or mistress. A sight of them in such circumstances is exceedingly pitiable. In the Metropolis, a humane plan for succoring lost dogs has been established. Some years ago, a benevolent lady, Mrs. Tealby, was enabled, by the aid of public subscriptions, to set on foot a temporary Home for Lost and Starving Dogs, which has existed since 1860. It is situated at Battersea Park Road. Any dog, when found and brought to the Home, is taken in and succored under certain necessary conditions. If a dog, after being housed and succored, is applied for by the owner (with satisfactory proof of ownership), the animal is given up on payment of the expenses of its keep. If no owner comes forward, every unclaimed dog is sold for the benefit of the institution, or otherwise disposed of according to circumstances. The Home is growing in usefulness. In one year recently more than three thousand three hundred dogs were restored to their former owners or sent to new homes. Many owners who recover their favorites through the agency of this institution, not only refund the expenses incurred, but assist the funds by subscriptions in the name of *their recovered pets*—as for instance, "In memory of Pup," "For little Fido," "In name of darling Charlie," "The mite from an old dog;" and so on. This deserving and well managed institution is well worth visiting. Only, the visitor must be prepared to see painful demonstrations from some of the unhappy inmates. On the approach of the visitor, each animal eagerly hastens to see if he be his dear master. And when a sniff and a glance render too evident the fact that you are not the person wished for, something like a tear steals from the poor doggie's eye. The happiness shown when one of the animals finds his lost master is equally expressive.—*Chambers' Journal.*

THE OPIUM INIQUITY.

In the history of international intercourse there is not a parallel to the unjust course of the British government in forcing the Chinese government to open its ports for the admission of the opium of British India. The selfishness of England is the more flagrant when the fact is taken into consideration that opium in India is a government monopoly. In vain has China, time and again, protested against the opium trade and its moral and physical evils. Three hundred million of people must be exposed to a worse scourge than that of the plague itself that money may flow into the English exchequer. Lee Hung Chang, the Prime Minister of the Chinese Empire, has lately addressed a letter on this subject to Messrs. A. S. Watson & Co., of Hong Kong and Canton. He expresses his gratification at the formation of a society among the gentry and scholars of England to discuss the evils of the use of opium with the Ministers and Parliament.

He says that the evils arising from opium-smoking are very great. All benevolent persons are greatly distressed thereby. The Emperor has frequently sent down his commands to prohibit the growth and use of opium in China. The difficulty of enforcing these prohibitions arises from the fact that the importation and sale of the foreign-grown drug is legalized in the treaty on the payment of the duty. The incoming of the foreign drug is continuous, like the flowing of water. If the officers rigidly enforce the prohibition against the growth and use of opium the people will deride the officers, saying: "You do not prohibit the *foreigners* from growing and selling the opium; you only forbid *us* from growing, selling, and using opium." To obviate this inconsistency he says that if from this time forth the English government will inform all in India, and the merchants who bring the opium to China, that they must neither grow nor traffic in opium, then the Chinese government will immediately follow, and entirely prohibit the growth and smoking of opium. "This will then be easily effected. There is no fear that the people will not comply with the prohibition." The wholesale poisoning of a nation, the highest authority in China says will be prevented if the leading Christian government of the world will listen to the dictates of humanity, and not sacrifice the bodies and souls of millions in Asia to its lust for lucrative trade. As little regard will be paid to this suggestion as to the appeal of the Christian races of Turkey to England for deliverance from Mussulman thraldom.

FUNERAL OF NELSON.

The most memorable of all the public spectacles of the present century was, the death of Nelson, which took place early in the year 1806. There are but few persons alive now who can have any very distinct recollections of it, but in years past we have heard it described in detail by those who witnessed it, and who, even after the lapse of an ordinary lifetime could not speak of it without emotion. The solemn ceremony occupied two days, the first being appropriately devoted to a procession on the Thames, and the second to the slow march from the Admiralty to St. Paul's. The body lay in state at Greenwich, and was borne up the river by the afternoon tide, on a funeral barge, rowed by men of Nelson's own crew, and attended by a fleet of other funeral vessels, crowded by the chief men of the city, clad in mourning, the sad train moving to the strains of solemn music. All traffic on the river had been stopped for the occasion, but every vessel in the Pool, and every point of view on either shore, were thronged with a nation's mourners, who in speechless silence watched the passing by of all that remained of the indomitable hero who had fought for the very existence of England at Trafalgar, and with his dying grasp had crushed the strength of her enemies. From Whitehall on the following day, the dead hero was borne through the city on a car modelled somewhat after the fashion of his own ship, the Victory, attended by the sharers in his triumphs and his fame, and followed by the chief persons in the kingdom of nearly every class and degree. Two of the greatest were, however, unavoidably absent—William Pitt, who was lying on his death-bed, and Arthur Wellington, who had gone (it was the only fruitless expedition of his life) up the Weser with a small British force, with the object of assisting the allies in thwarting the designs of Napoleon in that quarter. At the head of the company of mourners was the Prince of Wales and the Lord Mayor, followed by the royal brothers, the members of the Cabinet, and the principal members of both Houses of Parliament. The chief mourners, however, were the vast multitude themselves, who with sad faces and fast-falling tears, loked in mute sorrow on the scene. The doleful sounds of the Dead March, and the murmur of the muffled drums mingling with the regular tramp of the funeral train, hardly sufficed to still the loud sobbing of the people in their passionate regret at the loss of their dearly-loved defender. It was almost dark, for the days were then short, when the procession reached St. Paul's, and the burial service had to be performed by lamp-light, for which due provision had been made by lamps suspended beneath the dome.—*Leisure Hour.*

DUTCH THRIFT.

Holland is, in many respects, the most remarkable country in the world. Physically there is no other like it, for it is a conquest from the sea, and to keep it requires constant labor and expense. Socially and morally the people are models. They have few or no beggars, little extreme poverty, no prominent vices, and their industry is proverbial. Banks do not fail nor cashiers abscond. Such men as Tweed would die of strangulation in an atmosphere of Dutch honesty, and such an exhibition of rascality as New York has set forth in some of her trust companies would be considered in Holland as more calamitous than an irruption of the Zuyder Zee.

The underlying support of this honesty, sobriety, and thrift is work. Work is a Dutch pleasure as well as a necessity of daily existence. It is the pleasure of the rich and poor; the grand national glory. The woman who skates to market on a Dutch canal, with a basket of eggs on her head is as proud of her vocation as the merchant who lade a ship for Japan. Idleness there is a disgrace, not labor, and no one attempts to shirk the latter or to get beyond it by stealing some other person's property. The child is taught to do something useful with its first step, and industry is ingrained in the very life itself, so much so that were a Dutchman dropped out of a balloon upon an unknown shore he would begin to work as naturally as a hen begins to scratch when put into the barn-yard. Unemployed or discontented classes are utterly unknown, and as Holland is but of limited extent, too small to hold and employ all the increase of population, the surplus go and find other fields of labor. They must work somewhere, and wherever a Dutchman is found, just as surely is he found the same honest, plodding, industrious man that his fellows are at home. He has shrewdness rather than cunning; he lacks what we call wit or sharpness, but he has a way all his own of overcoming all obstacles by simple right-down hard work, and, furthermore, he manages to make others work as well as himself, and it is just here where we desire to offer a special illustration, for what the Dutch have done in Java it would seem quite possible that we should do here. Their method of dealing with the Japanese is quite as applicable to our Indian tribes; indeed, the cases are almost exactly parallel.

The people of Holland, conquering the sea at home, have from the earliest times been bold and skilful navigators, and, guided by their commercial instincts, they have worked their way into every part of the world where there is a chance for profit. And their success has been remarked. They have used the sword when it was necessary to do so, but their main conquests abroad have been accomplished by strict honesty, a perfect fidelity to their engagements, and that willingness to labor themselves which is ever an example and an encouragement. In many places in the East Indies, China, Africa, and Japan have the Dutch been found, few in number, yet laying millions under tribute, but nowhere has their success been more pronounced or their methods more wonderful than in Java.

This island, in area, is about the size of Pennsylvania and contains a population of nearly 18,000,000, enough to sweep all the Dutch upon it into the sea in a day, yet they are controlled as easily as the hands in a shoe factory. The natives are all Mohammedans, and are ruled as are those of India by their own princes. The control of the Dutch is more supervisory than actual, and the achievement which awakens the greatest interest and astonishment is in the way of labor. Every native has been made to work. Each family cultivates a certain amount of land, the articles raised being three only, sugar, coffee and rice. The first are purchased by the Government at prices which yield an average annual profit of $15,000,000. They keep Java in their hands as a monopoly, and it is not easy for other people to make a lodgment there. The native princes are made to favor the arrangement by a share in the proceeds, but the people themselves, once broken into the work, follow it as one of the fatalities of their existence. They are required to raise so much sugar and coffee and they do it. Simple in their habits and with few requirements they find that their comforts have increased, and while the system is one of modified slavery it is found to work far better for them than perfect freedom and a life of slothful ease and poverty. They have found that the Dutch can be trusted. There is no swindling or deception. They sometimes get even more than they are entitled to, but never less. It is a wonderful spectacle, and the contrast between the Dutch and ourselves is by no means in our favor. They, with a few hundred troops and honesty, manage 18,000,000 of people entirely alien to themselves, while the United States, after 100 years of experiment and with an annual expenditure of millions, have found no better plan than to cheat the red man first and shoot him afterwards. —*Newark Advertiser.*

Selections.

I fear God, and besides Him I fear only the man who does not fear Him.—*Oriental Proverb.*

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

The character of a wise man consists in three things. To do himself what he tells others to do, to act on no occasion contrary to justice, and to bear with the weaknesses of those about him.—*Samuel Smiles.*

The general end both of Old and New Testaments are one; the only difference between them being this, that the Old made wise by teaching salvation through Christ that should come, and the New by teaching that Christ our Saviour is come.—*Hooker.*

We are variously happy. But there is a happiness that comes from God, is part of Him—a condition that has peace for its basis, knows no fear, has no hate, loves, is love. Hence, to be truly happy is to be good, is to be godlike, the purpose for which God sent us into the world.

When a woman has the gift of silence, she possesses a quality above the vulgar; it is a gift Heaven seldom bestows; without a miracle it cannot be accomplished, and nature suffers violence when Heaven puts a woman in the humor of observing silence.—*Corneille.*

My life flows on in endless song, above
earth's lamentation,
I catch the sweet, though far-off hymn, that
hails a new creation;
Above the tumult and the strife I hear the
music ringing,
It finds an echo in my soul; how can I keep
from singing?

God is not like a proud benefactor, who is content with doing that which will satisfy His sense of his own glory, but like a mother who puts her arm around her child, and whose heart is sore till she can make her child see the love which is her glory.—*George Macdonald.*

"I wait. Watching and weary I wait,
But day will dawn at last;
Together, beyond the reach of fate,
Love shall retrieve our past."
"I wait Ah! forever I can wait
Forever! I am brave;
Time cannot fathom a love so great,
It waits beyond the grave."

We have the Most High revealed to us as a prayer-hearing God—a God of infinite grace and mercy, and full of compassion to the miserable; ready to pity us under all our sorrows and troubles; ready to hear our cries, and to give us all the help and relief we need; and whatever difficulties or distresses we are in, we are encouraged to go to Him in confidence.—*Jonathan Edwards.*

When Philip Henry, the father of the great commentator, was preaching, towards the end of his long ministry at Broad Oak, on the words, "My yoke is easy, and My burden light," he appealed, in a manner which affected many that heard it, to the experience of all that had "drawn in that yoke," in the following words: "Call now if there be any that will answer you, and to which of the saints will you turn? Turn to whom you will, and they will all agree that they have found wisdom's ways pleasantness and Christ's commandments not grievous; and (he added) I will here witness for one who, through grace, has in some poor measure been drawing this yoke now above thirty years, and I have found it an easy yoke, *and like my choice too well to change.*"

Science and Art.

Analyses of leaves and wood show that of earthy matter or ashes, the mature foliage of the elm contains 11 per cent.; the solid wood less than 2; the leaves of the willow more than 8 per cent.; its wood only 0.44; those of the beech 6.67 per cent., the wood only 0.35; those of the European oak, 4.06 per cent., the wood only 0.22; those of the pitch pine 3.13 per cent., the wood only 0.37.

By an ingenious instrument the officers of the Royal Observatory at Greenwich, England, have been able to register the exact number of hours of sunshine during the last year. In the twelve months ending with the 10th of February the sun was above the horizon at London 4,454 hours, but the amount of sunshine during that time was only 1,286.1 hours.

Postal Card Ink.—A German journal proposes the general use of what may be called the "postal card ink" for messages which are sent through the mails unsealed. A solution of nitrate or chloride of copper, mixed with a little gum or sugar produces a "magic ink," which is made visible by warming. Potassium ferrocyanide in solution may be used also; but this requires a developer, for which either copper or iron sulphate may be employed. With the former the writing will appear in brown, and with the latter in blue color.

Simple Method of Levelling.—An exceedingly simple method of obtaining levels is described in *The Manufacturer and Builder:* At each of two stations, perhaps a hundred feet apart, a pole is driven into the ground. To each pole, near the top, a glass tube is tied. The lower ends of the glass tubes are then connected with each other by means of a sufficiently long piece of rubber tubing. Water is to be poured into one of the glass tubes till it fills the tubing and part of the tubes: it will rise to the same level, of course, in both tubes, and the record of this height can be marked on the poles alongside. The method is capable of surprising accuracy, and will serve where obstacles to vision intervene between the stations.

Fealty of Fishes.—The loyalty with which certain fish return to the home of their childhood has been curiously illustrated since fish-culture has become a science. According to Professor G. Brown Goode, in instances where two or three rivers have their mouths nearly together on the sea-coast, the fish, in returning to spawn, never by mistake go up any other river than the one they first came from. This happens even if all of the rivers are equally well fitted for fish, and have been depopulated only by overfishing or obstructions. In such instances, if the middle one of three rivers is re-stocked, the fish, on attaining maturity, return to it, and not to the adjoining rivers. It is hence inferred that they never wander in the sea far from the mouth of their native stream.

Beef-Eating Plants.—Mr. Francis Darwin has carried out a series of successful experiments to test the question whether carnivorous plants really benefit by the insects which they capture and kill. About 200 plants of *Drosera rotundifolia* were cultivated in soup plates during most of last Summer. Each plate was divided as to its contents by a wooden partition; but was wholly screened by gauze. One-half the plants in each plate had a few small bits of roast meat fed to them at intervals, by being placed on the leaves; the weight of the meat being about the fiftieth of a grain The plants in the other half of each plate were not so favored; otherwise all were treated alike. At the end of the season the fed plants weighed 21.5 per cent. more than the others; the flower stems, seeds, and capsules of the fed plants were about 2¼ times heavier, and the seeds weighed about ⅝ times more than the unfed ones. This seems conclusive proof that the plants under natural conditions are largely benefited by the capture of insects, which are assimilated as plant food through the leaves.

Ploughing Under Water.—During last summer we witnessed deep-sea ploughing in the harbor of Belfast, Maine. The bottom of the bay is covered with a tenacious, clayey deposit, into which the steam shovel penetrates with difficulty; and to loosen it a huge Michigan plow was set to work under the water, drawn by steam power on the shore, using a wire rope to form connections. The water at high tide was about twenty feet deep when the plough was working The man that held it was encased in a diver's armor, and supplied with air by a flexible tube connecting with an air-pump on board of a vessel floating above. He came up at our request, and after removing his air-tight helmet and conversing a few moments was again put in connection with the pump, and disappearing under water, went on with the ploughing. This to us was a novel proceeding, and, so far as we can learn, it was the first experiment of the kind ever made.—*Boston Journal of Chemistry.*

Photography by Artificial Light.—The London *Times* speaks in terms of praise of the success of Mr. Van der Weyde in producing photographs by means of the electric light concentrated by a Fresnel lens placed at the opening of the reflector. The light is said to be soft and pleasant; it can be thrown upon a sitter in any position; the picture is taken in eight or ten seconds. While experimenting, before he attained his present success, Mr. Van der Weyde used at one time a globe of water to concentrate the light; this apparatus gave way under the weight of water, and so injured the inventor by splinters of falling glass, that he was disabled for two months. Mr. Van der Weyde is an American, the son of the editor of *The Manufacturer and Builder*, of this city. He has won distinction abroad as an artist, the paintings having been placed on the line at the exhibition of the Royal Academy. In a patent taken out for his use of his adjuncts to photography, Mr. Van der Weyde has left open to all the world the employment of the invention for medical and surgical purposes, such as hospital operations, which often require the brightest light thrown at a special angle.

Personal.

Thurlow Weed thinks that office holding is one of the worst ways of commencing life.

Caleb Cushing made a $100,000 fee while Minister at Madrid, by collecting a Cuban planter's claim from the Spanish Government.

Canon Farrar, of the English Church, has been making a tour of Scotland as a temperance lecturer. He is a zealous advocate of total abstinence.

Alexander Dumas, the younger, lives in a magnificent house in Paris, crowded from ground floor to roof with objects of art. He is fond of pictures, and is an intimate friend of M. Meissonier. He has a handsome fortune, and is very generous to needy authors.

Bayard Taylor says that the secret of his enormous power of work is an unfailing appetite, a capacity for smoking tobacco interminably, and eight hours' good sleep every night. So imperative is the habit of sleeping at a regular time become that, when now and then he has had to defer going to bed at the usual time, and has tried to induce wakefulness by drinking two or three cups of the blackest coffee and by other means, he has never heless dropped asleep while working at his desk.

Books and Periodicals.

Concessions of Liberalists to Orthodoxy: By Daniel Dorchester, D. D. Pp. 343. Boston: D. Lothrop & Company. Price $1.25. For sale by Reformed Church Publication Board.

This is a work of more than usual freshness, interest and point. It embodies three lectures delivered by the author before the School of Theology, Boston, Massachusetts, each of which forms a distinct book in the arrangement of the work, embracing severally quite a number of distinct minor divisions, so as to do away with the lecture form and add to its interest and attractiveness. The subjects of the three lectures are as follows: The Deity of Christ; The Atonement; and Endless Punishment.

The author has, with remarkable tact, drawn his resources from the opponents of orthodoxy, using for his purpose their latest, as well as earlier, utterances. The careful reader will be surprised to find the marked growing tendency, even of errorists, towards orthodoxy. Their later concessions evidence a remarkable advance in the right direction upon the positions held by errorists in earlier times, and give at least some hope of the eventual general prevalence of the truth, which is certainly "mighty and will prevail." We commend the work to general favor. F.

Littell's Living Age. The numbers of *Littell's Living Age* for the weeks ending March 23d and 30th, respectively, have the following valuable contents: Precious Stones, *British Quarterly;* The Telephone, *Westminster Review;* How the Turks Rule Armenia, by Dr. Humphrey Sandwith, of Kars, *Nineteenth Century;* Within the Precincts, by Mrs. Oliphant, from advance sheets; Quevedo, *Gentleman's Magazine;* Benedict de Spinoza, *Nineteenth Century;* A Ring of Worlds, *Cornhill;* Erica, translated for *The Living Age* from the German of Frau von Ingersleben; Lay Figures, *Examiner;* Macleod of Dare, by William Black, from advance sheets; The Mobility of Asiatics, *Spectator;* with choice poetry, &c.

A new volume begins with the first number of April. For fifty-two numbers, of sixty-four large pages each (or more than 3000 pages a year), the subscription price ($8) is low; or for $10.50 any one of the American $4 monthlies or weeklies is sent with *The Living Age* for a year, both postpaid. Littell & Gay, Boston, are the publishers.

Harper's Weekly is one of the best Illustrated papers in the land. Its caricatures are at times very severe, cutting on all sides at the evils and foibles of the age, but they are never scurrilous, and they are generally enjoyed even by those who wish that some one else had been hit. Besides these humorous pictures there are others of rare merit. The reading matter is not only unexceptionable in its tone, but interesting and instructive. The terms are $4.00 per year, including postage prepaid by the publishers. *Back Numbers* can be supplied at any time. The Volumes of the *Weekly* commence with the year. When no time is mentioned, it will be understood that the subscriber wishes to commence with the Number next after the receipt of his order. The Annual Volumes of Harper's Weekly, in neat cloth binding, will be sent by express, free of expense, provided the freight does not exceed one dollar, for $7.00 each. *A complete Set,* comprising *Twenty-one Volumes,* sent on receipt of cash at the rate of $5.25 per vol., *freight at expense of purchaser.* Cloth Cases for each volume, suitable for binding, will be sent by mail, postpaid, on receipt of $1.00 each. Indexes to each volume sent gratis on receipt of stamp. Address Harper and Brothers, New York.

The American Pulpit. March, 1878.—No. 3. The Dream of History. A Sermon of Poindexter S. Henson, D. D. American Pulpit Publishing Company. Edwin B. Raffensperger, Editor. Post Office address, 1338 Chestnut Street, Philadelphia. Terms by mail, 10 cents a copy, or $1.00 per year, in advance.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. J. M. TITZEL,
Rev. E. E. HIGBEE, D. D., } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see first page.

WEDNESDAY, APRIL 3, 1878.

MEDITATION.

There seems to be very little time given in these days to proper *meditation* as an act of piety. Even those who attend to their duties in the worship of the sanctuary, and have hours for private prayer, seldom think of quiet contemplation of Christ and the mystery of His sufferings. The activities of the world's life crowd that out, or it is looked upon as belonging to the vocation of Anchorite. People think of such men as Augustine, as hermits, and forget that the blessedness they enjoyed in quiet thought at the foot of the cross, or in looking by faith into the glories of the world to come may be vouchsafed in some measure to every child of God. Thus they ignore a precious means of communion with Jesus—one that will give them an abiding sorrow for sin, and incite to such prayer and adoration as will draw them near to the sacred heart of our Blessed Redeemer. O what a field for thought there is in His infinite compassions! Nothing in the world of nature, with all its immensity, can furnish such an exhaustless, profitable theme. There are depths of love in the wounds of Christ which we can never fathom, but we may dwell upon them until lost to all else, and come away from the spiritual exercise with a poor relish, for the paltry things of time and sense.

PUT YOURSELF IN HIS PLACE.

The failure to do this often betrays men into unjust, if not uncharitable, judgments of others. A minister visits a brother's congregation. He comes as an invited guest, with sermons in his satchel, ready to preach as often as required, yet so comparatively free from care, that he is apt to contrast the easy time he is having with his hard work at home. What with feastings and courteous attentions, and the leisure his brother seems to have, just because of the temporary relief afforded him, he is apt to glide into the impression, that said brother has a good time generally. There is no appreciation of the fact, that the half-holiday is not perennial; that congregations, like families, may have on their Sunday clothes, which do not betoken their week-day toil, and that very little is seen on such occasions of the regular pastor's anxieties and labors.

The time was when a brother, who had assisted another at a communion season, felt in duty bound to blow about the encouraging state of things in "Utopia charge" through the church papers. Sometimes, alas! this has been suggested by mine host as a deserved compliment to him, or to give him a good send-off in his candidacy for another field; but then the favor has been returned, and the law of compensation has been held in full force. And yet, if the two brethren had read the papers in the privacy of a library, they would probably have laughed in one another's faces. In more than one instance, nothing has stood in the way of such outbursts, except a peculiar type of piety, which has thought it perfectly compatible with truth to make the office of the ministry subservient to personal vanity; and even then, unless the self-conceit has been so constitutional or chronic, as to be hopeless, there has been an underlying consciousness, that something has been whitewashed. For earnest men have felt that ecclesiastical tea-parties do not represent the struggles of the Christian ministry. They have realized, that their office involves an antagonism with the world, the flesh and the devil, and that a peaceableness that has not first been pure is only the song of the Siren, that leads to ruin. Put either of the above-supposed brethren in the place of the other; let the two exchange fields of labor; and they will find, that difficulties, by reason of a minister's own infirmities and the peculiarities of the people, are more equally distributed than is generally supposed. Each one would be likely to go back and take up his own cross.

It may be, that the visiting brother has dined alone with some family and taken occasion to speak of the smooth sailing the *pastor loci* has, and how he ought to appreciate his superior blessings. But the hostess, who dispenses the savory viands, may intimate, that there is a skeleton in his closet. "Our pastor don't do quite right," she says, and then there comes an instance of injudiciousness, or a case in which one thing should have been done and another left undone; and the clerical guest is disposed to *think* at least, that he would have acted differently, and thus avoided a rock of stumbling. But only one side of the case has been presented—only one side of the shield looked at. If the same brother had been in the place of his fellow-laborer, with opportunity to take in the whole situation, his course, although different, would not have been more wise than that of the person whose action he is disposed to condemn. Doubtless many ministers, elders, deacons and members are notoriously inefficient and injudicious, but persons who look at their own faults, and who see besides how much there is to contend with in all the varied circumstances of life, will be very careful in their judgments.

It is easy enough to stand off and find fault with others, and hard to maintain the law of charity, which thinketh no evil. Friends and neighbors are often ruthlessly criticised, and public servants of the Church are held to account for things they cannot control. Some people stand like Egyptian task-masters over college professors, expecting them to make bricks without the straw; and trustees are looked upon as those, who possess Aladdin's lamp, and should turn everything to silver. Our spicy contemporary, the *Interior*, some time ago spoke of the meetings of General Assemblies, as the set times for throwing knives at the various Boards to which great interests are entrusted, and it is astonishing how common this is in every branch of the Church. But put the fault-finders in the place of those whose management they criticise, and there will be no great improvement in things. Such persons usually find, that there are hindrances in the way, such as they never dreamed of before, and when they surrender their thankless task at the end of a term, they will make every allowance for their successors.

STILL ANOTHER NEW CHURCH.

We would almost undertake to announce a "New Church" every week. Since our last issue, we hear that an independent organization has been formed in Brooklyn, whose fundamental principle requires plainness of dress. The new "creed" says: "We believe that pride has crept into the various churches, and very many poor that could not support the extravagant, foolish pride of dress, have been kept from attending any place of worship, from fear of being ridiculed and made uncomfortable; therefore, we believe all who have the cause of God at heart, and especially those professing religion, should always study to dress as plainly as possible, and always study to act from principle, to make every person or child easy and comfortable in any dress whatever that they appear in, as we believe it to be a special duty for Christians to look after the poor, of every condition."

It will be seen from this, that the fashions of the world have justified a reorganization of the kingdom of Christ on earth in the eyes of some. This is not the first time clothes have entered into the composition of societies yclept Churches, but if the Brooklyn brethren, who have made the new departure start ever so plainly and stand still, some man milliner like Worth will bring things around to them. A Dunkard, in looking at the long beards now so common, is said to have exclaimed recently, "You can hardly tell who belongs to the meeting." When Geo. Fox started out to reform the world, his followers simply retained what was then the court dress, and resolved that they would not keep pace with changes, but if a man stands still in a crowd, his friends will be apt to come where he is. The narrow tie-back skirts the ladies wear now are not very far removed from the two-breadths and a gore which our grand-mothers thought very fine. Meanwhile, it is probable, that the members of this new church will give their plain dress more thought, and more merit than many a one, who so far falls in with the current of fashion as not to attract attention either one way or the other. The objection is not to a protest against the folly shown in matters of apparel, but in supposing that this is to be overcome by establishing a new sect.

AS WE SUPPOSED.

Just as we suspected, the "Information" the *Presbyterian* kindly gave us, in a recent issue, has proven to be only *half* information. The *other* half, which is necessary to bring out the whole truth, puts matters in a different light. The *Presbyterian* triumphantly referred us to an article in *Smith's Dictionary of Antiquities*, which contains a quotation from a delegate of the Greek Church at the Council of Florence, the purport of which, it is claimed, is, that the Eastern Church, or at least those who went to Florence as its representatives, had never seen or heard of the Apostles' Creed. The citation there given is taken at second-hand from Waterland, who makes an effort to prove, that the Athanasian Creed has an Œcumenical character, which neither the Apostles' nor the Nicene Creeds can lay claim to. How Waterland, whose *foot-note* is here quoted, succeeds, will be apparent to those who study the relation of the three symbols, and read the page on which the saying of the Greek delegate is quoted, where it is admitted that the *Symbolum cuicunque* itself was accepted at best by only a part of the Eastern Church.

The saying there given with a purpose and depended upon by the *Presbyterian*, was originally reported by Syropolus, or Sguropulus, who was present at the Florentine Council, as one of the five patriarchs' attendants, and an examination of the case has shown, that Marcus Eugenicus, who uttered it, was not denying a knowledge of the creed itself, but only contending against the assertion, that the Apostles had written it, as claimed by the Latin Delegates. That alters the case very materially. The best man in the Council—almost the only one who had any true grit, just said what the able Editor of the *Presbyterian*, or any other good man unbiased by Romish tradition, could now say, viz., that what is known as the *Apostles'* creed could not lay claim to that distinction on the ground that the original Twelve had composed it. It was on that issue, and that alone, that the Greek Legate said, "We neither know nor have heard of an *Apostles'* symbol."

This view is supported by the actual facts in the case, and the best writers since have taken care to call attention to them. In the first place, the Greek Church *had* what we call the Apostles' Creed, under other names. The baptismal formula, which was its germ, was originally written in Greek. The creed took substantial form before the separation, and the text of it (See *Symbolum Marcellii Ancyrani. Ex Epiphanio*) is more extended in the Greek than in the Latin language of a corresponding period. It was the basis of all subsequent confessions—was incorporated into them, and all the Greek fathers, of whom the Bishops of Ephesus could not have been ignorant, mention it continually, although they do not call it the *Apostles'* Creed, because, as was said before, they did not attribute it to the Twelve, but regarded it as the expression of the Church's growing consciousness. They did not even use our word "Creed." One of the best authorities on this subject, and one who confirms this view is Gass, *Symbolik der Griechischer Kirche*, Berlin, 1872, § 36. Another authority, of great weight, is Köllner, who says, "The fathers Irenæus, Tertullian, Origen, and others had this later form of the Apostles' Creed complete as to substance, though they do not give it the name of creed." In proof of this, he shows that Irenæus adver. haer. I. i. 44, calls it "The immovable truth." Epiphanius calls it "The Faith." Origen characterizes it as "containing those things which were manifestly delivered by the apostolic preaching." Cited in full Köllner, p. 17. Gass, cites the quotation our contemporary refers to, and puts it in its historical connection. *Symbolik*, pp. 440, 441. *Vide* also, *Semisch*, Apostles' Creed, Berlin, 1872, p. 4.

The *Presbyterian* thinks some of its readers will be surprised, when their attention is called to the fact that the Apostles' Creed was not incorporated into the *ritual* of the Greek Church. But the fact that the Nicene Creed is there used admits of an easy explanation.

And now we are ready for some more "information."

THE LATE REV. C. PLÜSS.

A few weeks ago we simply announced the death of this brother in the Christian Ministry, which occurred at his residence in Crothersville, Indiana, on the 28th of February, at the age of fifty-two years and eleven months. Further particulars of his life and labors were promised, and as they have since been furnished by the Rev. M. G. I. Stern, for the "Kirchenzeitung," we translate them into English for the benefit of our readers, and trust they may be the means of awakening some tangible sympathy in behalf of those so deeply afflicted.

Rev. Mr. Plüss was one of the German pioneer ministers in the West, a participant in the organization of The Synod of the Northwest, a member of the committee which prepared the Western German Liturgy, and for a short time, the Superintendent of the Calvin Institute at Cleveland, Ohio.

He was born on the 28th of April, 1825, in Aargau, Switzerland. He studied at Basel, and was a pupil of De Wette. In 1849 he emigrated to America and settled in Wisconsin. In his journeyings through Wisconsin, he came also to the Emanuel's congregation, in the midst of which the Mission House is located, and was there very cordially received by the brethren. He became their pastor, the first Reformed Minister by whom they were served, and the first missionary of The Synod of the North West. As he was not acquainted with the Reformed Church of the United States, the congregation furnished him the means of forming such acquaintance. In the beginning of 1850 or 51, he paid a visit to the East, and preached in Philadelphia and other places; became acquainted with the ministers and their congregations, and returned to the West edified and invigorated.

After he had labored several years in Wisconsin, he accepted a call from a Mission Church in Lawrence, Indiana, at which place, he was, in 1859, married to Miss Maria Lutz. The later years of his life he spent in Ohio, whither he removed in 1859. The last two years, however, were indeed a period of sorrow for himself and his family. He himself suffered almost a year and a half from the effects of sunstroke and inflammation of the brain, to which fever was added.

The small means he had accumulated were soon expended, and he lived in great poverty in Crothersville, Indiana, where relatives of his wife reside. To provide for those dependent on him, he availed himself of every kind of labor he was able, in his weak bodily state, to perform, and even this sometimes failed him, so that he often suffered great anxiety in regard to the support of his family. O how he longed for a field of labor! His health had improved, and through the liberality of Emanuel's congregation, he was enabled to attend the last meeting of the Synod, and returned in the hope of being soon able to find a new field of labor. But in this he was disappointed. Only a few days before his death, he wrote to a brother: "Help me to secure a charge. Before I obtain information of a vacancy, it is already filled." It happened to him, as it did to the sick at the pool of Bethesda.

On Christmas eve, his oldest daughter, a girl of fourteen years, took sick. As the family was in great poverty, the means requisite in such circumstances were not at hand. The delicate child grew weaker, and died on the 14th of January. This death increased his sorrow, and his anxiety for his wife and his remaining children. "Oh, Lord, how long!" sighed he. "My health is restored, and I am ready to labor. Give me work; help me, as Thou art wont to help, to obtain a charge." Several ministers and congregations in and out of Indiana, to whom the cry of need came, extended him help; but before he could hear the longed-for call: "Come and labor," the Lord provided another place for him. On the 26th of February, he was seized with inflammation of the bowels, and died from the effects of it, after he had suffered thirty-eight hours.

At his funeral, which took place on the 1st of March, there were present besides the Rev. A Seyring, *pastor loci*, the Rev. Dr. J. H. Klein of Louisville, Ky., and the Rev. H. Helming and M. G. I. Stern, of Indianapolis.

With what feelings these brethren entered the abode of wretchedness, poverty and sorrow, cannot easily be described. The poor comfortless widow, surrounded by four of her living children, received us with the following words: "Now has my dear husband a charge. The Lord has given it to him. But I and those dependent on me,—what can we do without the father?"

How deeply we sympathized with those who were thus left destitute, and how earnestly we commended them to the faithful protection of our God and His children, can easily be imagined.

How deeply bowed down in sorrow the widow of our deceased brother is, who, within the last two months, has lost her husband and eldest daughter, and has been left, with her five children, in the greatest poverty without a supporter or the means of support, each one can imagine for himself. As far as the writer knows, Br. Plüss was not a member of The Ministers' Aid Society, so that the widow and the orphans are without even the help that might be derived from this source. But help should and must be extended, according to the measure of the love of God, which is in us.

*** After the foregoing was in type, we received the "Appeal for Aid" from the Rev. S. B. Kniest, which will be found on the next page. We trust it will receive proper attention. F.

OUR INSTITUTIONS AT LANCASTER.

The annual catalogue of Franklin and Marshall College, and of the Theological Seminary at Lancaster, Pa., has just been issued in a neat form from the *New Era* Book and Job Printing Company. The following professors and instructors are engaged in the Institutions. Rev. Thomas G. Apple, D. D., President. Mental and Moral Science, Church History and Exegesis. Rev. E. V. Gerhart, D. D., Professor of Systematic and Practical Theology. Rev. Frederic A. Gast, D. D., Professor of Hebrew and Old Testament Theology. William Marvel Nevin, Esq., A. M., Alumni Professor of English Literature and Belles-Lettres. Rev. John S. Stahr, A. M., Professor of Natural Science, Chemistry, and of the German Language. Rev. Joseph Henry Dubbs, A. M., Audenried Professor of History and Archæology. Frederick K. Smyth, A. B., Professor of Mathematics. J. B. Kieffer, Professor of Ancient Languages. John L. Atlee, M. D., Emeritus Professor of Anatomy and Physiology. John W. Apple, A. M., Latin and Greek. J. Shockey Wagner, A. M., Latin and Greek. Thomas S. Land, A. B., Tutor. Jefferson E. Kershner, A. B., Tutor.

Of these Dr. Thomas Apple, President of the college, Dr. E. V. Gerhart and Dr. F. A. Gast, make up the faculty of the Theological Seminary. There are 66 students in the College proper, 48 in the Academy and 25 in the Theological department. Thus far the Alumni number altogether 557, including seven graduates at law. The studies in the College embrace the old classical curriculum, which after all is commend-

ing itself as best, and the opportunities for getting a solid education at Lancaster, are such as to commend them to people even beyond the limits of our communion. The estimated expenses are $216.00 per annum. We are glad to hear, that there is a prospect of a large accession of students next term, and that there is more than one indication that all the schools under the care of our Church, may look for increased prosperity and usefulness.

THE MILD WEATHER.

The winter which seems to be drawing to a close has been remarkable for its mildness. The dandelions have bloomed at intervals during the whole season in Fairmount Park and corresponding latitudes. Some days during the past few weeks the heat has been almost oppressive, and if the weather continues to be favorable the buds on the trees and dove-colored pants on the young men, will show themselves at an early date. The late cold snap has given peach blossoms and spring bonnets a back set, but they will be out in full bloom before another month. The New York papers say that the sellers of canned vegetables are utterly surprised and disgusted at seeing the huckster women bringing spring "garden truck" from Jersey and selling it at ruinous prices.

Among the Exchanges.

The *Methodist Recorder* thinks that:

"Persons who take any public part in a prayer-meeting or other religious service, should speak in a natural tone of voice. Just such tones as are adapted to ordinary topics, at home, on the street, or anywhere else, and proper in ordinary conversation, are the most impressive in religious address. A false tone, or an affected or supposed 'holy-tone,' is always to be avoided. It is an abomination. Real earnestness best utters itself in a natural voice. Those who hear an assumed tone will infer, that the speaker has put on something for effect. When one's religion is natural, and hearty, it becomes so much a part of every-day speech, that it requires no Sunday dress, nor borrowed or professional garb; but it just breathes and talks itself into the current of conversation in spontaneous utterance. It is possible for a religious person to mistake ranting for unction, and noise for zeal. Get rid of your prayer-meeting tones, your sanctuary of sound, and your falsetto tones in talking about Christ and salvation. Be yourself *in tone; talk in* meeting as you talk at home; avoid habits of hypocrisy on lip, of tongue, and in life. To be genuinely honest of speech is a sure indication of a spiritual-mindedness that is continuous. The 'holy-tone' is not a Gospel sound."

Zion's Herald says:

Modesty shines nowhere more beautifully than in the character of a minister. As an an ambassador he stands not for himself, but for his Lord, and should ever keep his interests in front. A worthy representative of the Master does not need to proclaim himself; his excellency will shine forth as the sun; and the odor of his virtues become diffused like a precious ointment, the fragrance filling the whole house. How unworthy a thing for such a man to be ever on the alert to obtain conspicuity, to impress the public with his ability, to preach himself rather than the Lord who sent him forth! The modest minister will not have as much to say of himself or of his doings; they are, in his view, too poor to be proclaimed on the house-top or in the newspaper. If he preaches a great sermon, or is blessed with an extensive revival, he is reticent on the matter till the work has been proved, and then no trumpets are needed. His works praise him in the gates. In all his modes of expression, too, he is self-oblivious. Cautious in giving forth his own experience, he recognizes the importance and excellency of those to whom he ministers. He never speaks of "my people," of "my church," or of "my services." His own life is merged in that of the flock; he is only one of "our people," only a servant in God's house.

The *Church Advocate* has this on "Falsehoods at Funerals."

At no time is it more important for a minister to speak with care and deliberation than at a funeral. The minds of many persons present on such occasions, are more ready to receive the word spoken than under other circumstances, and false hopes can be inspired or stimulated that may prove the ultimate destruction of many souls. Under the influence of a morbid sympathy, too, ministers are liable on such occasions to speak loosely or flatteringly of the dead, and preach them to heaven, when there is little ground upon which to do it.—The *Congregationalist* expresses itself strongly on this point under the above head. It says:

"No doubt there is some ground for the maxim, that good only should be spoken of the dead. At a funeral, certainly, unless under very extraordinary circumstances, a minister would not be justified in dwelling upon the sins, or the failings, of the departed. The time is one for kindly sympathy and for comfort, not for sharpness and censure. But it is a time for speaking the truth also; and the most extraordinary circumstances can hardly justify lying, even in behalf of the dead. The cause of good morals may often suffer in this way, by sweeping words of praise bestowed upon those, whose faults of life may have been well known in the community; the cause of religion may suffer even more. It will be of little use for a minister to preach concerning the worth of holiness and the evil of sin, and its punishment, if he assume at every funeral of a thoroughly worldly man, that that man has passed into heaven; or if language be used of a sort to give a clear impression that his life was, on the whole, befitting and answering fairly to the requirements laid upon him."

JAPAN IS STILL WAITING FOR US.

A late conversation with a returned missionary from Japan has prompted these lines on the subject of Reformed Missions in Japan. The brother, whose views I would reproduce, was a missionary in Japan two years, and returned to America after that time on account of failing health; but during his brief sojourn in that foreign land, he learned to speak and preach in the Japanese tongue, and has published a devotional song book in the same, a copy of which he presented to me, as a token of remembrance. Although obliged to reside in the sunny climes of California, on account of ill health, yet his heart is still in Japan, and many grateful and pleading letters from former pupils and converts beseech him to return and again break the bread of life to his spiritual children. He loves that land of flowers, and prays earnestly for the speedy salvation of that most interesting people in the Orient.

Of all missionary work, whether foreign or home, he thinks that of Japan the most enjoyable, because the most satisfactory. You are there associated with and instruct an *intelligent* and *polite* people; a people who will give you a respectful hearing as a *teacher*, who must be honored even according to their native code of morals; a people who have *feeling* hearts, as well as thinking heads; a people, who are seeking our Western light, and when convinced of the goodness of Christian culture, readily and enthusiastically accept of it, practically apply it, and embody the same in their mode of thought.

Japan is not only a *desirable*, but a very large field of missionary operations, and towns of ten, twenty and fifty thousand inhabitants may be found all through the interior and occupied by missionaries as teachers and preachers, and, in the course of time, conquered for the Lord. At first, for a few years, it is desirable to remain associated with some English-speaking missionary, until a knowledge of the Japanese language and customs have been acquired, before he may attempt to labor independently and establish a church of his own.

The qualifications requisite in a missionary to Japan are those of a gospel laborer to any other foreign field. He must have undoubted piety, good common sense, a good English education, and reliable knowledge of his own Church, and the religion he professes to promulgate. A good English education is essential, because many of the Japanese desire to be instructed in that language; also, in order to command respect and confidence among the numerous English-speaking missionaries, with whom he is obliged to associate for at least several years. But great learning is not absolutely requisite in such a person. A man of mediocre attainments may inaugurate the good work.

And again, in order to do work successfully as missionary in Japan, he must not be hampered with the duty of secular teaching for a living. Such is the tone of society, that if a Christian "priest" cannot compete in "respectability" with their native heathen priests, he commands no respect and receives little hearing. A Christian missionary in Japan must be supported and devote *all* his time to Christian instruction, in private and public. To this end, some of the American Boards of Foreign Missions pay a thousand dollars annually in *prompt*, quarterly installments, to a man with wife, and a hundred dollars to each child; also an instructor of the Japanese language, all traveling expenses from America and on the field, and doctor bills are paid. A single man receives $600 per annum, and all the other necessary expenses paid, as in the case of a man with family.

From this it is seen, that missionary work in Japan is most desirable, because pleasant and promising, but also expensive. But should not the Reformed Church in the United States be able to contribute annually a sufficient sum toward the support of a missionary in Japan? When a mission has gathered sufficient strength, it may associate with itself an adjunct with a small support, preparing him for future independent work in a new field, and thus the work of establishing Reformed churches in Japan may go on in definitely.

Japan is still waiting for us; who will go to preach the gospel to that hopeful people?

F. F.

THE MURPHY MOVEMENT.

For over a year the "Murphy Temperance Movement," has been carried forward, in western Pennsylvania especially, with considerable enthusiasm. Many of our Reformed ministers and people, as well as those of all other Churches, have given it their endorsement, and identified themselves with it. While not approving of a great deal that is said and done at the meetings, many of us have felt it our duty to use our influence in favor of this temperance reform. It would take up too much space in the MESSENGER to give our reasons at length for the course we have pursued.

Suffice it to say, *we think* we are right, and have seen nothing to change our thinking in the least degree on this subject. As one who has favored the movement, allow me to state briefly my position, believing it to be the position substantially that of many others in reference to this matter.

1. We hold that no moral reform can be of *permanent* and *eternal* benefit, that does not involve a forsaking of *all* sin; but yet, if men will not make a full surrender to Christ and His service, it may be of great *present, temporal* benefit for them to abstain from the use of intoxicating beverages.

Because a man does not forsake *all* sin, is no reason why he should live in *all* sin. Thousands of men in western Pennsylvania certainly have been reclaimed from drunkenness by the "movement," who are not professing Christians to-day, but who are nevertheless much better citizens, husbands, fathers, sons and brothers. Happiness and prosperity have been brought to thousands of families, where a year ago there was misery, want, and the blighting curse of strong drink; robbing them of the ordinary comforts of life. The temporal gain has been great to very many reformed men and their families.

2. We believe the "movement" has been the means of bringing very many into the Church of Christ, and of their becoming Christian men. The writer knows of scores of persons, who were the slaves of appetite for strong drink, would not go near the Church, or even hear a minister, but who being induced to sign the pledge, were then more easily influenced to turn from all sin. The "movement" is peculiar in this, that its advocates emphasize the great importance of men becoming Christians, in order to be able to overcome their appetite for alcoholic beverages.

It is a known fact, that thousands upon thousands of families have been brought within the influence of the Church, by the temperance reform, who could not before be reached.

Those ministers and those churches, who have fallen in with the "movement," have been greatly cheered by the good fruits of it, and so far as we can see, have suffered no loss. Others, who oppose the movement, whether justly or not, are claimed by drinking and whisky men as on their side of the house.

3. While we do not condemn or denounce those who do not join the "movement" with us, yet we claim the privilege to deny ourselves intoxicating liquors as a beverage, and to persuade others to do the same. However lawful it may be to drink wine, or strong drink moderately, we believe it is safest and right not to drink alcoholic beverages at all, if we so decide. Every one knows how they are abused, and we think it is better to deny ourselves their use for the sake of others, if not for our own sake. Surely no one can fault us for this, and no one will say we are the losers really by doing without liquors as a drink *for mere pleasure, or fleshly enjoyment.*

4. We think, if it is right to make up our minds not to drink strong drink, it is our privilege also, to give outward expression to our inward resolution by signing a total abstinence pledge.

The principle of signing the pledge, is acknowledged by every man who *subscribes* to support the Church, or who signs his name to any note or agreement, promising certain things on his part.

It is no reflection on my church obligations to sign any promise I may choose, that is right in itself. College students are all required to pledge themselves on being admitted to our institutions of learning; candidates for licensure do the same, and so of others. These may be said to be additional to church pledges, but in reality they are not. They are only a fuller expression, or declaration of our inward purpose and resolution.

Of course, there is no virtue in the simple act of signing a pledge, unless it is only the outward expression of an inward resolve. But when persons are in earnest, it is always helpful to commit themselves openly in favor of any moral reform.

I do not see that it has ever hurt the piety or usefulness of any minister or layman to sign and keep a temperance pledge. It certainly has been a means of great good to many, and therefore we can sign and encourage others to do so.

The backbone of this movement is the Christian element there is in it, and in view of the great evils of intemperance, it is not to be wondered at, that multitudes of Christian people are with it in trying to reclaim drunkards, prevent others from becoming such, and change the sentiment of the public in regard to the drinking customs and usages of society—society in the Church, as well as out of it.

Of course, very grave objections can be urged against many things said and done at the Murphy meetings, so-called, but this should not keep conservative, moderate, churchly men from endorsing the principle of the movement, and controlling it in the interest of true morality and Christianity We can find great fault with anything, if we wish to see only faults. Let each one follow his own conscience and judgment in endorsing or not endorsing this great moral reform, and let no one measure a brother's conscience by his own.

J. W. L.

Greensburg, Pa.

A PLEASANT OCCASION.

Palatinate College, at Meyerstown, Pa., it seems, has been favored with a course of lectures upon various subjects from as many different speakers, during the past winter. Rev. Dr T. S. Johnston, of Lebanon, Pa., lately filled this position. A brief, but graphic, account of the occasion is given in a late number of the *Lebanon Courier*. The lecturer is represented as having been in his happiest mood, and told his audience "What he knew about Music," in such a way as to afford both merriment and instruction. Excellent music, furnished by the attaches of the institution, added much to the pleasure of the occasion.

"Meyerstown," says the *Courier*, "is an extremely inviting village. It is remarkable for its good society, and for the spirit of progress which is manifest to the visitor. It has a number of handsome buildings, some of the residences comparing favorably with any in the county. Palatinate College, on its elevated site, and with its attractive wings, is attractive and showy. The spirit of culture and refinement which grows up about such an institution, no doubt has its influence on the town, and does much towards establishing that easy bearing of intelligent hospitality which is so agreeable to the visitor." Such encomiums are richly merited by those to whom they refer, and will, no doubt, be properly appreciated by them and their friends.

F.

APPEAL FOR AID.

Rev. C. Plüss, a minister of the Reformed Church, died February 28th, 1878, at Crothersville, Indiana, in great poverty. His wife and five children are unprovided for. The undersigned appeals to the ministry of the Reformed Church for aid. Will each minister of our Church, east, west, south, or north, remit to my address at least *one Dollar*, and do it at once? In this manner a permanent help can be given to this bereaved widow, whose husband has served our Church as a pioneer in the West.

J. B. KNIEST.

71 Locust street, Buffalo, N. Y.

BOARD OF VISITORS.

The Board of Visitors of the Seminary at Lancaster, will convene in the college building May the 7th, 1878, at 7½ o'clock, P. M., and will continue in session until after the close of the commencement exercises on the Thursday evening following.

A. H. KREMER, President of the Board.

Carlisle, April 5th, 1878.

The following persons constitute the Board of Visitors: Samuel R Fisher, Amos H. Kremer, Charles H. Leinbach, Samuel G. Wagner, Charles F. McCauley, Theodore Appel, Jacob O. Miller, Edward R. Eschbach, John M. Titzel, W. R. Humphry Deatrick, Joseph H. Apple and Thomas C. Porter.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES

The sacrament of the Lord's Supper was administered in the Quarryville church of the New Providence charge, of which the Rev. D. B. Shuey is pastor, on Sunday, the 17th of March. Services were held on the previous Saturday morning and evening, and on Sunday morning and evening. The pastor was assisted in all these services by the Rev. John G. Fritchey of Lancaster. Three persons united with the church, two by confirmation, and one by certificate. Catechetical instruction was given during the whole winter. Others will doubtless unite with the church at the next communion on Whitsunday. The Sunday-school has been reorganized, and the prospects for a large school are very favorable. The Scripture Lessons published in the "*Guardian*," are used.

SYNOD OF THE POTOMAC

Zion's Reformed congregation, near Newburg, Pa., enjoyed a refreshing communion season on Sunday, March 10th. Special services were held during each evening, beginning with Wednesday, of the week previous to Sunday. The attendance was large. The pastor was assisted by Rev. D. W. Ebbert, of Shippensburg. Eighteen were received into the church, ten by confirmation, eight by certificate; six received adult baptism, and eight of those received are heads of families. The pastor, Rev. J. M. Mickly, was installed four months ago, since which time twenty have been added to the membership of this congregation. Both pastor and people may well be encouraged by such a rapid ingathering into the church.

E.

PITTSBURG SYNOD

The Rev. James Grant has removed from Goheenville, Armstrong county, to Bradenville, Westmoreland county, Pa. His post-office address is accordingly changed from the former to the latter place.

WESTERN CHURCH.

Ten persons, all heads of families except three, were added to the church at Farmerville, Ohio, by confirmation, in connection with a communion season observed on the 17th of March. Five of the number received adult baptism. Seven were received at the same time on certificate, making the number of additions seventeen.

In connection with a late communion season held in the Salem church, of Fremont, Ohio, charge, of which the Rev. J. Richards is pastor, ten persons were added to the church.

Eight persons were added to the church at New Lisbon, Ohio, Rev. J T. Hale, pastor, in connection with a late communion, six by confirmation, and two by certificate. The number of additions during the year is twenty-two.

Rev. G. M. Albright, of Columbus Junction, Iowa, has resigned his charge, to take effect on the 1st of August next. Any person who may wish to correspond with the charge, can do so by addressing either Elder Jonas Diehl, or Dr. J. C. Brown, Columbus Junction, Iowa.

Seven persons were added to the church in connection with a communion held in the Florence church, of the White Pigeon, Michigan, charge, of which the Rev. E. R. Willard is pastor, on the 24th of February, most of whom are heads of families.

The post-office address of the Rev. Hiram Shuall, is, for the present, Tiffin, Seneca county, Ohio.

Rev. Wm. Gilpin has resigned the pastorate of the Union charge, Ohio, on account of impaired health. His post-office address has been changed from Baltimore to Basil, Fairfield county, Ohio.

From a card published in the "*Sentinel*," of Maquoketa, Iowa, we learn, that a number of persons in that place, friendly disposed towards the Rev. C. Cort, who has preached in the place several times, made up a purse of seventy-six dollars and presented it to him. The cheerful spirit with which each one contributed his or her part, added much to the value of the donation, for which the recipient has not failed to make proper acknowledgments.

EASTERN GERMAN SYNOD

Many of our readers will regret to learn, that the Bethlehem church of this city, of which the Rev. J. G. Neuber is pastor, is at present placed in trying circumstances. They have been obliged to abandon their present church building, it having been pronounced by the city authorities as unsafe. It was, it seems, erected on low marshy ground, and the foundation having given way, renders it dangerous to occupy it. This misfortune involves the congregation in a very heavy loss. They will be obliged to seek another location, and erect an entirely new building. The congregation has greatly prospered, and is strong numerically, but not so financially. They will doubtless receive the sympathy and aid of their sister churches, in their present extremity.

F.

Educational Notes.

The German universities cost the State just $2,500,000 a year. This is the exact amount charged for them in the budget of the Empire, and the money thus spent is divided among 1,300 professors.

With the present provision for the public schools in North Carolina, they can have yearly terms of but two months in length. "First-Grade" teachers receive salaries which by law are limited to $40.

There are thirty "colleges" in Ohio, not one of which is worth $500,000, though three have over $400,000, and four others have above $300,000, and twelve less than $100,000. Six have over ten teachers, and ten have less than five.

The trustees of the Peabody Fund, London, announce, that they have received a gift of $60,000 from an anonymous source. The fund now amounts to $3,385,825, and building operations are prosecuted actively. The number of persons residing in the Peabody dwellings at the close of 1877 was 8656.

Married.

March 21st, 1878, by Rev. James Grant, Mr. Reuben H. Nolf to Miss Hannah Doverspike, all of Armstrong Co., Pa.

By the Rev. C. W. Siegel, at the Reformed parsonage, Scioto, Pa., on the 21st of March, Mr. Franklin Houck, to Miss Mary Alice Miesner, both of Hamilton Township, Monroe Co., Pa.

Obituaries.

Fell asleep in Jesus near Macungie, Lehigh Co., Pa., Annie L. Bieber, daughter of Chas. H. Bieber, aged 18 years, 8 months, 14 days.

The subject of above notice was a faithful and consistent member of the Reformed Church. She was baptized in infancy by the then pastor of Macungie charge, Rev. A. J. G. Dubbs, and was, at a proper age, (in connection with the last class of the above-named pastor confirmed at Macungie) admitted to the full communion of the church, since which time she had been a regular attendant at divine worship. Upon reorganization of the Sunday-school, she had intended to serve in the capacity of a teacher. Although her class had been assigned her, yet that dreadful disease, typhoid fever, in its worst type, laid hold of her ere she could a single time perform her duty in that connection, and in a few short days she was no more. Prior to the 23d day of December last, it became known to her that her pastor's birthday fell on above-named date, which she intended to improve by inaugurating a surprise. As the charge consists of three congregations, so she sought help by requesting two of her most intimate young associates to assist in canvassing the charge and completing arrangements for the same. The 23d of December, however, falling on Sunday, the visit was made on the 22d. On the 22d day of January, *just one month later*, her pastor was made equally *sorrowful* to be made aware of her death. Her remains were followed to their resting-place by a large concourse of relatives and friends. Her pastor preached from 2 Tim. iv. 7-8, by request. The Rev. A. R. Horne, of the Lutheran Church, assisted in the services. Thus has passed from death unto life one who bid fair to become a faithful worker in the vineyard of the Lord and a useful member of our blessed Reformed Zion.

Jesus can make a dying bed
Feel soft as downy pillows are,
While on His breast I lean my head
And breathe my life out sweetly there.

PASTOR.

Acknowledgments.

HOME MISSIONS.

Reed per C M Boush, Treas, &c, from Shenango charge, Rev Pilgram, pastor	$15 82
For immediate relief, per Rev J A Peters, Alexandria charge, Pa	67 85
Per Rev C Clever, Treas Lan Classis, from Bethany charge	20 00
Rev Geo E Addams, Treas, from Aaronsburg charge, $60.00; White Deer charge, $3.83; Lewisburg charge, $3 00;	66 83
E Shellenberger, Treas, from Durham chge	46 00
Rev C Clever, Treas, from Rev S Kuhn	10 77
Rev P A Long, Taneytown, Md chge	25 00
Rev H Mosser, Treas, from St Michael's ch, Rev T C Leinbach, $15.00; Bernville ch, $14.00; Gernant's ch, $3.53; Tulpehocken chge. $25.00; First Ref ch, Bene't Society, Reading, $75.00;	132 53
Rev F A Rupley, from Clover Cr'k cong	11 00
Geo Hill, Treas of E Susq Classis	51 79
	$441 59

WM. H. SEIBERT, Treas.

ORPHAN HOME, WOMELSDORF, PA.

Reed from Mrs Henry Shirk, Millersville, clothing and dry goods	$5 60
Ref cong at Freemansburg, Rev N Z Snyder	10 03
L G M, for the Orphans	5 00
Rev J B Kershner, Millersburg	50
	$21 13

D. B. ALBRIGHT, Supt.

CHURCH EXTENSION.

Received per Rev G E Addams, Treasurer of West Susquehanna Classis, from the Nittany charge. $16.42, and from the Berlin charge, $14.50, all for the use of the Williamsport, Pa Mission	$30 92

GEO. GELBACH, Treasurer.

LETTER LIST.

Agnew, Jas F, Ayer & Son, N W, Apple, Rev Dr T G.
Bauer, Geo, Brengel, Mrs M, Butz, J H, Beck, J H, (3), Beisel, Mrs R, Boyd, Barbara.
Chidsey, Mrs H R.
Dourman, C, Dieffenderfer, Rev M H, Deatrick, W W.
Fackenthal, A, Fisher, D, Frey, E R.
Gerhart, Rev R L, Gorgas, Jacob, Golbschall, C E, (2), Gilpin, Rev W, Gerhard, Rev C S, Grant, Rev J, Groff, E G.
Hoffmeier, Rev H W, (3), Hall, Rev G C, Heller, Rev A J, Hugus, W, Hartzell, Rev G P, Hager, John, Hulvey, G W, Hess, M, Higbee, Rev Dr E E, Hahn, F B Hassler, Dr K, Hartranft, Gov J F.
Jones, Asa, Jacoby, L H, Johnston, Rev Dr T S, Jones, C E.
Kell, Levi, Kline, A K, Kuehner, Theo, Koch, H F, Kremer, Rev E N, Keyser, J W.
Love, Rev J W, Liggins, J, Levan, P H, Lescher, H J, Leonard, Rev G H, Lichliter, J H, Leinbach, Rev C H.
Marsteller, W, Mixsell, Mrs M, Miller, Rev J D, Miller, D, Meyer, M A.
Nagle, J C, Neely, J S.
Ohl, A M.
Pfeifer, Miss Kate.
Rittenhouse, Rev C A, Reiser, A B, Riegel, Jacob.
Schoener, Dr D G, Smurr, Jas H, Smith, Rev J E, Stein, Rev J P, Schurman, J Z, Stuckey, Maggie, Sorver, Emma, Snyder, Rev W H H, Snyder, Rev J F, Shannon, Mrs E Y, Steckie & Overton, Screiber, S E, Swander, Rev J I.
Thomas, C A.
Winters, Rev J, Walbert, G B, Weiler, M A, Wittmeyer, D P, (2), Wiant, Rev J F, Weaver, Rev R C.
Yeich, W R.
Zehring, C D, Ziegler, W, Ziegler, Jacob A, Zahner, Rev Dr J G.

THE MARKETS.

Philadelphia, Saturday, Mar. 30th 1878.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$4.00@4 55
	" Extra Family	6.12@6.25
	" Fancy	6.75@7.25
	Rye	3 25@3.50
	Corn meal	2.75@2.80
	Buckwheat meal	1.90@2.00
GRAIN.	Wheat, White	1.35@1.43
	" Red	1.35@1.37
	Rye	68@70
	Corn, Yellow	53@55
	" White	51@53
	Oats	35@36
	Barley	70@75
GROCERIES.	Sugar, Cuba	7½@7⅞
	" Refined cut loaf	10⅛@10½
	" " crushed	10@10⅛
	" " powdered	9⅞@10
	" " granulated	9⅝@9⅞
	" " A	9⅜@10
	Coffee, Rio gold	14@17
	" Maracaibo gold	16@18
	" Laguayra gold	14½@15⅜
	" Java gold	21@22½
PROVISIONS.	Mess Pork	10.75@11.25
	Dried Beef	13@14
	Sugar cured Hams	8½@9½
	Lard	6¾@7½
	Butter, Roll extra	22@24
	Butter, Roll Common	20@22
	Prints, extra	35@40
	" " Common	30@34
	" Grease	5@8
	Eggs	10½@11
SEEDS.	Clover	6.00@7.50
	Timothy	1.35@1.45
	Flax	1.35@1.40
PLASTER.	White	3.00@3.25
	Blue	2.57@3.00

Youth's Department.

WE REAP WHAT WE SOW.

For pleasure or pain, for weal or for woe—
'Tis the law of our being—we reap what we sow.
We may try to evade them—may do what we will;
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, be sure,
And detects in a moment the base or the pure.
We may boast of our claims to genius or birth;
But the world takes a man for just what he's worth.

We start in the race for fortune or fame,
And then, when we fail, the world bears the blame;
But nine times in ten, it's plain to be seen,
There's a "screw somewhere loose" in the human machine.

Are you wearied and worn in this hard, earthly strife?
Do you yearn for affection to sweeten your life?
Remember, this great truth has often been proved:
We must make ourselves lovable, would we be loved.

Though life may appear as a desolate track,
Yet the bread that we cast on the waters comes back.
This law was enacted by Heaven above:
That like attracts like, and love begets love.

We make ourselves heroes and martyrs for gold,
Till health becomes broken, and youth becomes old.
Ah! did we the same for a beautiful love,
Our lives might be music for angels above!

We reap what we sow. Oh, wonderful truth!—
A truth hard to learn in the days of our youth.
But it shines out at last, as "the hand on the wall;"
For the world has its "debit" and "credit" for all.

A TALK ABOUT THE SUN.

BY M. E. WINSLOW.

"I don't see the use of studying about things, anyway," said Willie, looking up from his astronomy lesson, a text-book, by the way, in no degree proportioned to his age and capacity. "I know all about the sun that I want to know already."

"What do you know, Willie?" said Uncle Sol, laying a mark in the Encyclopædia, and looking pleasantly at his restless little nephew. It was the first day after the holidays, and Willie may be excused for the reluctance with which, like some older folks, he turned back from play to work.

"Oh, I know lots;—why, it shines when it isn't cloudy, and it's hot—that is in summer. Uncle Sol, why isn't sunshine just as hot in winter? It melts ice and makes things grow, and gives light so we can see; it rises in the east every morning, and sets in the west every night."

"Does it?" said Uncle Sol, quietly.

"Well, no, not exactly; it's the earth that goes round—revolves on its axis," said Willie, quoting his Geography; "but we call it sunrise and sunset, and it's just as well. That's all I know," said the boy, after a mental search for stores that either never existed or had escaped from their confinement; "and it's all I want to know," he added, as he thought his uncle did not look much impressed by the catalogue.

"Who made the sun, Willie?" and Uncle Sol answered his own question by reading from his pocket Bible: "'And God made two great lights, the greater light to rule the day,'" and, turning to another place: "'O give thanks to Him that made the sun to rule by day, for His mercy endureth for ever.' I think we should want to know all that we can about everything that God has made. The sun is the most wonderful of all His creations; men in all ages have tried to understand it, and, failing to do so, some of our ancestors have thought it God Himself, and have worshiped it with various interesting ceremonies."

"Oh, yes," said Willie, "I know the Persians and the Druids,—that's in history."

"Yes, and a good many other nations besides. You will find it very interesting, by-and-by, to read about the various kinds of sun worship, which is the oldest form of idolatry."

"Why did they think the sun was God?"

"Because all the heat and light came from it, and as neither men, animals nor plants can live in complete cold and darkness, it was considered as the author and preserver of life."

"What *is* the sun, any way?" said Will, who always found it much more agreeable to get his information second-hand than from books; and his uncle, knowing the little boy's peculiarities, re-opened his big Encyclopædia and read the article in which he had been recently been absorbed, translating as he went, into the vernacular of his listener's every-day life:

"The sun comes from an Anglo-Saxon word *sunna*, and gave its name to the first day of the week, Sunday, which is often called, in remembrance of the Hebrew seventh day of rest, Sabbath. The sun is the centre of the solar system; all the planets, of which the earth in which we live is one, revolve around it, some of them in a few months, some of them in many years; it gives light and heat to them all, and controls all their movements, its attraction keeping them from flying off into space, no one knows where, just as the string which you keep in your hand holds a kite. It is supposed to be about 92,260,000 miles away from the earth, though for reasons which you cannot understand, there has been a difference of nearly 3,000,000 miles in the calculations of different astronomers."

"How did they find that out."

"Oh, in various ways, chiefly by the transit of Venus, that is when the planet appears to pass directly across the sun; it did so in 1874, and it will so in 1882, and thus we shall know more accurately. This distance from the earth is so great, that it would take a railroad train 263 years to reach it, traveling at the rate of 40 miles an hour."

"The sun was formerly considered to be a great ball of fire, but, though opinions differ, this is hardly possible, since the heat of the surface has been variously estimated at 4,000, 6,000, 60,000, 7,000,000 and 20,000,000 degrees, according to our thermometers, and nothing can exist even at the lowest of these temperatures except in gaseous form; and the sun is therefore probably a great gas-light, 1,245,000 times as big as our earth. Its diameter is 860,000 miles, and it weighs 1,910,278,070,000,000,000,000,000,000 tons. It turns round on its axis, precisely as the earth does, and is supposed also to revolve round some far-off centre in the universe, carrying all the planets with it."

"I don't see how any one can look at the sun long enough to see anything about it," said Willie; "I always have to look right away."

"There is a kind of telescope made on purpose, which absorbs the greater part of the light, and when we look through that at the sun's surface, it appears all mottled, like coarse-grained drawing-paper, while near the edge it is much darker than in the middle.

"But the most curious things about the sun are the spots on its *disc* or surface, which are supposed to float about, they vary so at different times. Sometimes the sun will be quite clear of them, and sometimes there will be a hundred of them at once, generally crowding close together; they change their shape constantly, very much as clouds do, generally remaining in the same form only a few days, though one group which first appeared in 1840 lasted, with precisely the same appearance, for eighteen months. This difference of shape is partly owing to a motion of their own, which they have besides the rotary one which carries them round with the sun, so that to us they seem to cross its face in fourteen days. And, besides this, about every eleven years the same number of spots, of nearly the same shape, seem to come back again."

"What makes the spots?"

"That is not very well known as yet, but most likely it is in this way. I told you the sun was like a big gas-light; now light the gas and look at the flame; first there is the centre almost dark, because it is pure gas; then a bright-colored fringe, which waves and flickers as the gas burns or mingles with the oxygen in the air. Now, suppose the gas-light grown prodigiously large; all those little inequalities in the edge of the flame would be deep hollows, into which the cooler air would rush, and look just like dark, changeable spots to people as far off as we are. Besides the dark gas centre and circle of flame—which is called the *photosphere*—the sun is surrounded by an outer atmosphere, like that which is round our earth, and which reflects the light below it. Of course this cannot generally be seen in the presence of a light so much brighter; but when the moon comes between us and the sun, forming what we call an eclipse, it is seen as a circle of pearl-colored light, rapidly decreasing in brilliancy, and finishing with an irregular, star-like outline. It very much resembles the *halo* which the old painters put around the heads of the saints, and is called the *corona*.

"I was going to tell you about the beautiful rose-colored mountains of light which sometimes appear during an eclipse; but there is the tea-bell, and, Willie, you know all you want to about the sun. Only remember that this great and glorious central fire is used by the God who made it as an emblem of Jesus, when He says: 'Unto you that fear My name shall the Sun of Righteousness arise with healing in his wings.' He is the true centre of the universe, giving light and heat, life and knowledge to all; when He arises, all is rejoicing; when He sets, or rather, to be astronomically accurate, when we turn away from Him, all is gloom and despair.

"Be a true planet, Willie, held in place by the attraction of the Sun of Righteousness, and your life will be all beautiful with 'the healing of His wings.'"—*N. Y. Observer.*

THE ROBIN'S NEST.

An English paper says: It is well-known that robins build in all manner of strange places. The following curious instance occurred some years ago at Collingbourne Kingston church, in Wiltshire. On the 13th of April, the clerk, on looking out the lessons of the day, saw something under the Bible on the reading desk; and in a hollow place, occasioned by the Bible resting on a raised ledge, found a robin's nest containing two eggs. The bird, not being disturbed, laid four more, which were hatched on the 4th of May.

The still more extraordinary part of the story is, that the cock bird actually brought food in its bill while the congregaion was assembled for divine service, which is performed twice every Sunday. The account goes on to say that, "It is further highly creditable to the parishioners, particularly the junior portion of them, that the birds were never molested, and that no attempt was ever made on the nest and eggs deposited in so hallowed a spot."

"Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God."

AN UNHAPPY SULTAN.

Not very long ago, as an American editor was traveling around the world, he visited Constantinople, the home of the Sultan of Turkey. This ruler is not only the head of the empire, but he is also the head of the Turkish religion.

Our traveler saw the Sultan, it seems, going to the mosque to worship in great grandeur and amazing pomp, riding on a "magnificent white charger." Before him, at a respectful distance, were "high officers of state in brilliant dress, and their horses mounted with rich trappings." As the sultan passed along to his worship the drums beat, the bands played, the troops presented arms, and cheers ran along the line.

Could not all this grand array make him happy?

His spending money was larger by far in amount than that of any other ruler in the world. The country was taxed most severely to supply him. He had plenty of palaces, and when he fancied a new site, or a new style of building, he ordered a new palace. One of the newest is described as being of "truly Oriental magnificence." In it were said to be great halls, columns of richest marble, lofty ceilings, finished with beautiful arabesques, and articles of furniture wrought of the most precious woods, inlaid with precious stones, or with ivory and pearl.

But this grand palace could not make the great Turk happy. He would not live in it. And what do you think was the reason? Why, it is said that the sultan, on entering this elegant dwelling, slipped his foot, or took a cold—both reasons were given—and this excited his superstitious feelings, for he thought it an omen of death, and so he would not live there.

In addition to all this pomp and grandeur, the sultan was an enormous eater. It was said, that when he went to the opera the cooks were kept ready to bring any little dainty he might fancy.

But all these things did not bring him real happiness. One of the foreign ambassadors declared he had "*never seen the sultan smile.*" Even in his palace he sits silent and gloomy.

Such was Abdul Aziz. Poor, rich sultan! Amazing luxury, grandeur, and pomp, fulfilling the "lust of the flesh, the lust of the eye, and the pride of life," could not make him happy. "Godliness with contentment" is the only true gain that brings real happiness and enduring joy.—*S. S. Advocate.*

BESSIE'S TOILET SOLILOQUY.

A beautiful bantam, of daintiest white,
Whose pantalet trimmings are fluffy and light,
Is gay in the garden, while heated and brown,
I've come to put on my afternoon gown.

How stupid, I'm thinking, the time that is lost
In dressing up children—and then at what cost!
When dear little chickens their toilets may make
By giving their feathers a freshening shake.

And surely that bantam I left in her place
Is finer than me in my muslin and lace;
Yet all that she does in a pricking up way,
Is once in the sunshine to plume for the day.

Of course it is better—Yes better by far,
To be—with the trouble—what little girls are,
For chickens, though ever so pretty and free,
Are never what little girls growing, may be.

A girl's life is splendid—and into its fun
Come hopes of more pleasures than yet are begun.
But still t'would be jolly, I can't help but say,
To settle one's ribbons for once and all day.

—*Mrs. Mary B. Dodge, in Wide Awake.*

THE MODERN GIANT.

This is rare sport when well managed. A large sheet should be strained across an open door; folding doors are better for this game, as they give a larger space for action. The room in which the spectators are seated should be darkened; but in the room back of the curtain, where the giant exhibits should be placed on the floor a bright lamp or candle, with a reflector either of polished tin or a looking-glass. Any one standing between the light and curtain appears immense in all his proportions, as his reflection is cast upon the sheet. Let the person acting as the giant first open his hands, and spread his fingers wide and let them appear at the bottom of the curtain, and gradually rise till the shadow of his whole body is exhibited between the lights and the curtain. He will appear to rise from the cellar; then let him jump over the light, to the rear of the reflector, and it will seem as if he jumped upward through the ceiling.

Many amusing scenes can be thus contrived. Articles of furniture, etc., can be drawn down from above by simply passing them over the light. Dolls can be used with great effect. The giant can appear to swllow them, or destroy the pigmy race. Care should be taken to keep the profile on the screen as distinct as possible. Some call this game "The Man in the Moon."—*The American Young Folks.*

GOD TAKES CARE OF US.

There is one story I wish to tell you, to show how easily God can make use of the very smallest thing in order to take care of His people, and protect them when they are in danger.

Some years ago there was an old German count, who was a good Christian man, and who was saved from death by the kindness of God in a very wonderful way.

You know we read in the Bible how Daniel, who was such a good man, had a great many enemies, who hated him just because he was so good. This has often been the case since Daniel's time; and this was the case with the good German count of whom I am now speaking. There were a number of people in the place where he lived who hated him for his religion; and they carried their hatred so far, that they resolved to kill him; and, in order to do this without being found out, they hired a wicked man to go into his castle one night, and kill him while asleep in his bed.

The arrangements were all made, and the night was fixed on which this dreadful deed was to be done.

The good count had no idea of the danger that was hanging over him. It so happened, that, on the evening of the very night on which his enemies had agreed to murder him, he had a company of young people at his castle. He was very fond of children; but, having none of his own, he had invited his nephews and nieces to spend the evening with him. They had a merry time together, and the evening passed off very pleasantly. The count told them interesting stories, and got up amusing games, and had a good supply of apples and pears, and grapes and nuts; and they all enjoyed themselves very much.

But at last the hour came for them to go home. They all left the castle. After they were gone, the count read a chapter in the Bible, as he was in the habit of doing, and then kneeled down to pray. He thanked God for the mercies of the day, and asked Him to take care of him, and protect him from danger, during the night. Then he lay down and went to sleep without any thought of danger.

About midnight, the murderer, who had managed to get into the castle during the day, and had hidden himself away, came silently into the chamber of the count. The old man was fast asleep, and the night-lamp was burning on the table. The murderer was armed with a long, sharp dagger, which glittered in his right hand as he gradually drew near to the bed with a soft and careful step. But suddenly, when he was only a few feet from the bed, a loud crackling noise was heard sounding through the chamber. It awoke the count. He sat up in bed. He saw the murderer approaching him. He seized a pistol, which he always kept on his pillow; and, pointing it to the man, he said, "If you move another step, I'll shoot you!"

Then with his other hand he rang the bell violently. Pretty soon his servants rushed into the room. The murderer was taken prisoner, and the wicked men who had hired him to do that dreadful deed were found out and punished.

But what made the noise which woke the count? It was a nut lying on the floor. It happened that one of the boys of the company the count had there the evening before had dropped a nut on the floor in going through his uncle's room; and God—*that* God "who telleth the number of the stars," and rules them in all their greatness—had caused that nut to fall just where the murderer's foot would tread upon it, and the noise of its crushing would wake the count in time to save his life. How wonderful this is! (Ps. lxii. 8.)—*English Paper.*

Pleasantries.

Said a friend to a bookseller: "The book trade is affected, I suppose, by the general depression. What kind of books feel it most?" "Pocket-books," was the laconic reply.

An old railsplitter in Indiana put the quietus upon a young man who chaffed him upon his bald head, in these words: "Young man, when my head gets as soft as yours, I can raise hair to sell."

When you are tired of twirling your thumbs, sit down and see how fast you can say, "Shoes and socks shock Susan in an inexplicable manner, and inexorably she ceaseth sheathing her shoes."

An Irishman seeing a vessel very heavily laden, and scarcely above the water's edge, exclaimed: "Upon me sowl, if the river was but a little higher the ship would go to the bottom!"

The Boston *Courier* notes the following scene in a Mount Pleasant car: Corpulent Teutonic Dame (in a high key—"Meeshder Condugder, ven I vants to get owet, dot's Dover street." (Sensation).

Another day has come and gone, leaving us older and wiser; but as yet no communications have been received indicating that any one has discovered a man who can drink out of a spring without getting the end of his nose wet.

GIVING TOO MUCH.

The commendations pronounced upon the Macedonian Christians by Paul was for the twofold purpose of doing justice to those who did their duty and stirring up those who did not. It is said that we should provoke one another to good works. Paul, by the example of the Macedonians, strove to provoke the Corinthians to greater generosity in behalf of the poor. We infer from this that it is not so wicked after all, as some think, to use outside pressure to get people to do their duty. Paul used it, and that in the most telling manner. He felt that the Corinthians needed more of the spirit or grace of benevolence; and hence he told them so and proved it so, both by the example of others and by the Word of God. And one thing is remarkable, namely, while he acknowledges that the Macedonians had given to and beyond their power, he does not stop to caution against such a course. A most excellent opportunity was offered the apostle to show up the evils of giving too much, and had he believed that the world needed caution on that side of the question he ought to have given it. Christ had also a very striking example of large-hearted liberality in the case of the poor woman whom He saw cast in all she had; and yet He did not chide her or point out the evils of giving so abundantly. Look at the case a moment. Christ was seated over against the treasury, and He watched them casting their contributions into it—the rich of their abundance and this woman of her penury. He spoke of it, and had it recorded in the Bible; and why? Why should He stop to notice so small an affair as this, and why give this woman such a commendation? Was it not to sanction liberal giving, and to rebuke those rich men, and rich men now, who, with thousands at their command, give so sparingly?

With such examples as Paul furnishes in his account of the Macedonians and Christ sets forth in the case of the poor woman, and the fact that though they gave so largely and yet were not rebuked or cautioned against doing so by the inspired apostle or the divine Redeemer, we need have no fears that any arguments or entreaties that we may present will induce the people to give too much. We need not refrain from using the most convincing, moving, yea, overwhelming reasons for large-hearted liberality that we can bring to bear upon the people. Unless it can be shown that Paul was fanatical, and that he ought to have sent *back a part of the* contribution the Macedonians gave, and that Christ did wrong in commending the poor woman for having given her all, and that He and Paul should, for the benefit of those of whom they spoke, and of all men, have shown that it was duty to keep money and give away but little, then the fact is established that Christians should give when occasion arises, though it does deprive them of some of the blessings of life, or take the last dollar they have.

But Paul uses an example of greater power than that of the Macedonians to impress upon the Corinthians the duty of abounding in the grace of benevolence. He uses Christ Himself as the model: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Ye Corinthians know—not as a mere historical fact, but by happy experience, by your freedom from the lashings of a guilty conscience, by the joy of pardoning love and the hope of immortality—the grace of our Lord Jesus Christ, which grace is so undeserved upon your part, and so full and free upon His part—so universal in its extent, and so impartial in its application.

Christianity is a system of benevolence. It originated in the benevolence of God, was inaugurated on earth through the benevolence of Christ, and is to be perpetuated and promulgated in all the earth by the benevolence of Christians.

—*Moravian.*

PERSEVERING PRAYER.

It is by prayer that we maintain that communion with Jesus Christ which will render us capable of doing what He did, and being what He was; but it is by the prayer of faith, persevering, ardent, prayer, which takes no refusal, but will enjoy all that the Father has promised in His Word, and will not be silent—by prayer upon our knees, which wrestles on through blood and tears till it has obtained what it asked. Oh! what would not then be our strength and joy, unchanging and independent of all the sufferings of this miserable body, perhaps already torn and half destroyed, but which is the temple of the Holy Spirit now, and which to morrow will be transformed into a glorious and spiritual body, that is to say, will be filled with the Holy Spirit, like the body of Jesus Christ Himself! What would not be our joy—I do not say if we had the means, for we have them—but if we so used the means that we have so as to enable us to rise above the trials and struggles of the flesh, and penetrate into the heart of our heavenly Father, realizing the joy of our Saviour and the power of the Holy Spirit! Meditate, I entreat you, upon the Holy Spirit!—*Adolphe Monod.*

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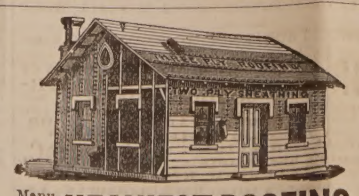

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Arr. Carlisle,.....	9:00	2:35	5:15	10:10
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg...	12:50	6:20		
DOWN TRAINS.	A.M.	A. M.	P. M.	P. M.
Lve. Martinsburg...		7:00		2:00
" Hager town....		8:15		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
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General News.

HOME.

A disastrous fire occurred on Fourth Street, near Arch, in this city, on the 26th ult. The loss is estimated at $1,000,000.

Preparations are making at Vallege Forge, Pa., for a celebration on the 19th of June of the centenary of the occupation of that place by Washington and the Continental army.

Probably the time granted the Northern Pacific Railroad for completing its main line will be extended eight years. The amended bill throws all lands open to the settlement of pre-emptors at $2 50 per acre, the proceeds to be turned into the United States Treasury.

Observations on the weather have been kept at Fort Snelling since 1819. A letter from Winona, dated March 15th, says there is nothing in the memory of the living or the records of the dead that gives us such a Winter and Spring as we have passed in the last four months.

Additional reports confirm the rumors of an Indian confederation in the Northwest. Scouts are reported to have found several thousand Cheyennes and Sioux in Northern Montana on the war-path. It is said, that Big Bear, one of the chiefs of the league, demands as an ultimatum, that the buffalo law shall be repealed, and that Indians shall be allowed to settle their troubles among themselves without interference from the mounted police or the Canadian government.

FOREIGN.

During the last ten years the Italian Government has confiscated and sold at public auction $106,000,000 worth of church property.

Switzerland has passed a law prohibiting children under the age of fourteen from being employed in manufactories after the first of next May.

LONDON, March 31.—The correspondent of the *Times* at St. Petersburg telegraphs on Sunday as follows: "War is now regarded as almost inevitable. The vague hope that a diplomatic formula might be found for the renewal of negotiations has been destroyed by Lord Beaconsfield's declarations that the question at issue is not a matter of form, but one of essential reality."

The *Times* has the following from Paris: "A Belgrade telegram states that Servia will join Russia in the event of an Anglo-Russian war."

The Bucharest correspondent of the *Times* report that English merchant vessels at Galatz have been ordered by their owners to sail immediately, even without cargo. General Zimmerman's corps has been ordered to Moldavia immediately.

The *Times'* special from Berlin states that Russia has informed Austria that she would observe neutrality if Austria seized the western provinces of Turkey. Austria is not likely to accept.

The Vienna dispatch of the *Daily Telegraph* says Count Andrassy is making fresh efforts to bring about the meeting of the congress, and thinks Russia will eventually yield to England's demand. Count Andrassy informed General Ignatieff that the whole tendency of the treaty was in direct opposition to the interests of Europe, and that no lasting peace could be concluded, without the sanction of all the powers. General Ignatieff rejoined that Russia had altogether abandoned the idea of a congress in consequence of the difficulties raised by England. He urged Count Andrassy to state Austria's demands. The Count declined, as he still hoped for a congress, but declared, that if he had to consider the treaty solely from an Austrian point of view he would demand far greater concessions than if he had to consider it in relation to the general interests of Europe. General Ignatieff also failed to convince the Emperor.

A special dispatch to the *Daily News* from St. Petersburg says: "Despite the general excitement, a few men in high positions advocate a final attempt at conciliation by the simultaneous withdrawal of the British fleet and Russian army from the neighborhood of Constantinople, pending arbitration by a neutral sovereign."

ANNIVERSARY.

FIRST ANNIVERSARY OF MR. WANAMAKER'S GRAND DEPOT. WAS IT SUCCESSFUL THE FIRST YEAR? IS IT TO BE CONTINUED? ETC.

To the public generally and the residents of Philadelphia particularly:

It seems a fitting time to present our best respects to all of those who have helped in the new undertaking.

Many persons have considered the enterprise an experiment, and many more express and manifest a warm interest in building up in Philadelphia an establishment the like of which New York has had for a long time. Therefore it seems proper to say that the business done at the Grand Depot during the year just closed fully confirms our expectations, and settles to the complete satisfaction of the writer all doubts of its success. The facts prove beyond question, that never before in one year were so many goods retailed in Philadelphia by one house. This, in the face of the times, and with an imperfect, untried and hurried organization, encourages us to believe that, with the experience now had, the coming year will find us doing far better service for our customers than was possible in the past; and this, we are sure, will add to the successful running of an establishment that we never believed Philadelphia too small to have.

Our great faith in the future of Philadelphia made it very easy to make our plans on a large scale, and there is, so far, no reason yet, nor do we expect there will be, to be disappointed.

We labor to increase the importance of the city, to add to its employments, and increase the conveniences of shopping to the 817,000 of her residents, and the 800,000 more whose homes are in the outlying towns and villages, to whom Philadelphia ought to be an attractive resort. The floating population that made our streets so lively and our stores so busy during 1876 may become permanent by due enterprise and joint action of Philadelphia business men.

No City in the Union has so large a body of trained, industrious and worthy workmen and workwomen as Philadelphia, and their idleness and consequent removal to other cities can be averted only by enterprises that will give work and bring people to the city. These, while benefiting the city at large, will also benefit those who judiciously invest their capital.

Referring to the Grand Depot, we have, during the last three months, made many changes for the better.

At first it was impossible to decide how best to locate certain classes of goods, and, necessarily, changes had to be made. The present arrangement of the various stocks is now regarded as probably permanent.

Goods of a kindred character have been located near together.

Better assortments of goods have been obtained as we have grown to understand the people's wants.

None but polite, patient and painstaking clerks have been retained, and the service has been much improved.

The system of collecting the cash and delivering parcels has also been greatly improved, so that in no large store in any city can customers be safely served more quickly. It is always important to buyer as well as seller to provide against mistakes, if possible, though it may require two minutes longer.

The principles of the business are not in any way modified. We propose to sell everything throughout the house uniformly cheap, so that articles that are well known, and new articles that all persons may not be judges of, will be alike cheap.

We propose to sell at quite low prices, in order to sell large quantities, which will serve us just as well, and serve our customers better.

We adhere to our purpose to satisfy the people, and, therefore, take back any article if returned in proper condition within reasonable time, and pay over whatever we received for it. This rule includes dress patterns, ribbons, velvets and dresses, unless the latter are altered under special instructions.

The stock of goods at the Grand Depot is intended to include the finest as well as the lower qualities of goods, and it is curious to note the difficulty which is sometimes in convincing people that qualities are sometimes up to the highest standard when the prices are, from various reasons, so much lower than have been common.

Anything we have not on hand may be ordered at the counters, and it will be procured as soon as electricity and steam-power can bring it here.

Each department of the house will be in the hands of skillful and watchful persons, and must improve from day to day under the system inaugurated.

The Grand Depot is an inexpensive building, located in the very heart of the city, and admirably adapted to the business conducted in it. The expense of carrying on business is always smaller where the largest quantity of goods is distributed. The economy thus attained is an important consideration in these times. By the rapid turning of goods into cash, even though with small profits, new and fresh stock can always be offered to our patrons. These considerations, together with our unbending purpose to make the house always worthy of the confidence asked for it, justify us in commending the Grand Depot to the fair consideration of the buyers of this great city and those who live adjacent thereto.

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